

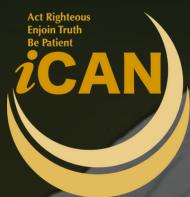
AN ENLIGHTENING COLLECTION OF AHADITH

An Eid with the Prophet and his blessed companions

وَسَلَّمَ عَلَيْهِ وَسَلَّمَ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ



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لِوَجْهِ اللَّهِ

لَا نُرِيدُ مِنْكُمْ جَزَاءً وَلَا شُكُورًا

FOR THE SAKE OF ALLAH ALONE! WE SEEK
FROM YOU NEITHER REWARD NOR THANKS

QURAN 76:9

بِسْمِ اللّٰهِ الرَّحْمٰنِ الرَّحِيْمِ





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Foreword and Credits



It is a great blessing of Allah swt that He enabled us to prepare this book. The purpose of the book is to clarify the Sunnahs of the Eid day and Eid Salah. In doing so, we have gathered the relevant ahadith from the books of hadith as well as various scholarly opinions regarding the matters discussed in the book. Where multiple opinions exist for a matter, we have presented them first and then explained our preferred position.

We would give due credits to the IslamQA team run by Shaykh Saleh Al-Munajjid at the very beginning; their fatawa have been extensively consulted while writing the explanation for many of the ahadith in this book and the scholarly opinions.

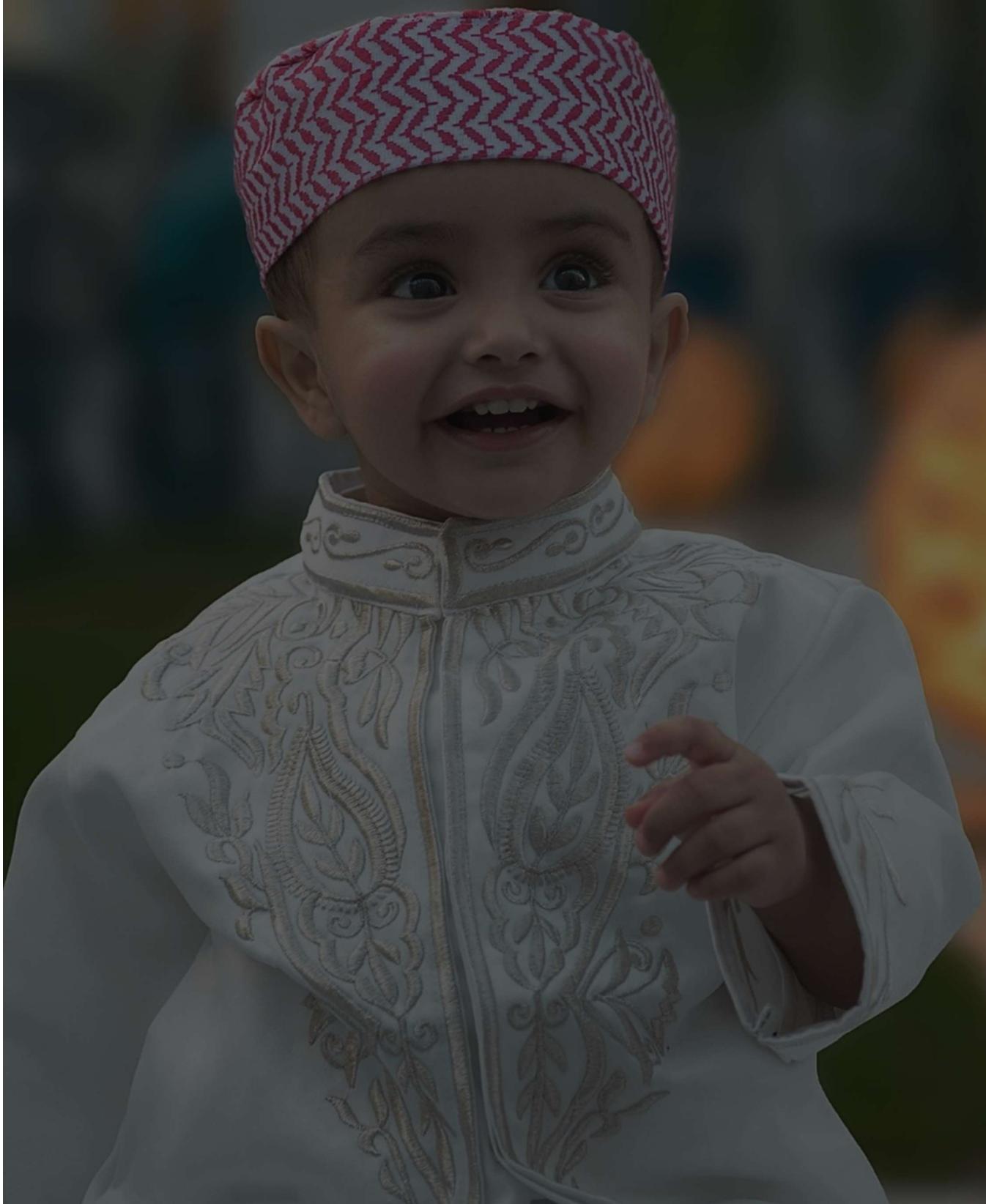
We make a dua to Allah swt to accept this effort and make it a source for Sadaqa Jariyyah for all of us. We make a dua to Him to enhance this seed of goodness that we have sowed with the name iCAN to make it grow on and on and make its shade soother and soother for the brothers and sisters who have affiliated themselves with it in order to strengthen their Iman and the Iman of their future generations.

Ameen.

Muhammad Nabeel Musharraf

Perth, 21-May-2020

SECTION 1: BEFORE THE EID DAY





What are the Eid days for the Muslims prescribed by the Prophet ﷺ?



Key point: The two Eids prescribed by the Prophet ﷺ are Eid ul Fitr and Eid ul Adha

Anas ibn Malik reported: The Messenger of Allah, peace and blessings be upon him, arrived in Medina during two days in which they were celebrating. The Prophet said, "What are these two days?" They said, "We would celebrate these two days in the time of ignorance." The Prophet said, "Verily, Allah has replaced these two days with two better days: Eid al-Adha and Eid al-Fitr."

عَنْ أَنَّسٍ قَالَ قَدِمَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ الْمَدِينَةَ وَهُمْ يَوْمًا يَلْعَبُونَ فِيهِمَا فَقَالَ مَا هَذَا يَوْمَانِ قَالُوا كُنَّا نَلْعَبُ فِيهِمَا فِي الْجَاهِلِيَّةِ فَقَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ إِنَّ اللَّهَ قَدْ أَبَدَلَكُمْ بِهِمَا خَيْرًا مِنْهُمَا يَوْمَ الْأَضْحَى وَيَوْمَ الْفِطْرِ

Reference: Sunan Abi Dawud, 1134 - Saheeh

Narrated 'Aishah (RA):

Allah's Messenger ﷺ said: "(Eid) al-Fitr is the day on which the people break the fast, and (Eid) al-Adha is the day the people offer sacrifices." [Reported by at-Tirmidhi].

عَنْ عَائِشَةَ رَضِيَ اللَّهُ عَنْهَا قَالَتْ : قَالَ رَسُولُ اللَّهِ - صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ - { الْفِطْرُ يَوْمٌ يُفْطَرُ النَّاسُ، وَالْأَضْحَى يَوْمٌ يُضَحَّى النَّاسُ }

Reference: Bulugh ul Maram, Book 2, Hadith 410 - Saheeh

It was narrated that from 'Abdur-Rahman bin Abu Bakrah, from his father, that the Prophet ﷺ said:

"Two months of 'Eid whose reward cannot be reduced (even if they are twenty-nine days): 'Ramaadan and Dhul-Hijjah.'

حَدَّثَنَا حُمَيْدُ بْنُ مَسْعَدَةَ، حَدَّثَنَا يَزِيدُ بْنُ زُرْبَعَ، حَدَّثَنَا حَالِدُ الْحَذَّاءُ، عَنْ عَبْدِ الرَّحْمَنِ بْنِ أَبِي بَكْرَةَ، عَنْ أَبِيهِ، عَنِ النَّبِيِّ - صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ - قَالَ "شَهْرًا عِيدٍ لَا يَنْفَصَانِ رَمَضَانٌ وَدُوَّ الحِجَّةِ"

Reference: Sunan Ibn Majah, Book 7, Hadith 1728 - Saheeh



How should the night before the Eid be spent?



Key point: If you can spend the night before Eid in worship, do so as a gratitude to Allah swt for giving the opportunity to witness the month of virtue and seek forgiveness for your shortcomings.

It was narrated from Abu Umamah that the Prophet ﷺ said:

"Whoever spends the nights of the two 'Eid in praying voluntary prayers, seeking reward from Allah, his heart will not die on the Day when hearts will die."

عَنْ أَبِي أُمَامَةَ، عَنِ النَّبِيِّ - صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ - قَالَ " مَنْ قَامَ لِيَلَّاتِ الْعِيدَيْنِ لِلَّهِ مُحْتَسِبًا لَمْ يَمُوتْ قَلْبُهُ يَوْمَ تَمُوتُ الْقُلُوبُ " .

Reference: Sunan Ibn Majah - Book 7, Hadith 1854 – Grade: Daif

Commentary:

Though the above hadith (and others explaining the virtues of the night before the Eid) is Daif, Imam An-Nawawi and other scholars consider it Mustahab (praise-worthy) to spend that night in worship.

When should Zakat ul Fitr be paid?



Key point: Ensure that the Zakat ul Fitr is paid before the Eid Salah. Preferably, a few days in advance.

Ibn 'Abbas (RAA) narrated, 'The Messenger of Allah ﷺ enjoined Zakat-ul-fitr on the one who fasts (i.e. fasted during the month of Ramadan) to purify him from any indecent act or speech and for the purpose of providing food for the needy. It is accepted as Zakah for the person who pays it before the Eid prayer and it is

وَعَنِ ابْنِ عَبَّاسٍ رَضِيَ اللَّهُ عَنْهُمَا قَالَ: {فَرِضَ رَسُولُ اللَّهِ - صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ - زَكَاةً أَفْطَرَ طُهْرَةً لِلصَّائِمِ مِنَ الْلَّعْوِ، وَالرَّقْبَثِ، وَطُعْمَةً



Sadaqah (i.e. voluntary charity) for the person who pays it after the Eid prayer.' Related by Abu Dawud and Ibn Majah and Al-Hakim graded it as Sahih.

لِلْمُسَاكِينَ, فَمَنْ أَدَّاهَا قَبْلَ الصَّلَاةِ فَهِيَ زَكَاةٌ
مُقْبُلَةٌ, وَمَنْ أَدَّاهَا بَعْدَ الصَّلَاةِ فَهِيَ صَدَقَةٌ مِنَ
الصَّدَقَاتِ. } رَوَاهُ أَبُو دَاوُدَ, وَابْنُ مَاجْهٍ,
وَصَحَّحَهُ الْحَاكِمُ

Reference: Sunan Abu Dawood, 1609, Mustadrak Hakim, 1/409, Sunan Ibn Majah, 1827 – Hasan

Commentary:

One of the rulings on the day of Eid al-Fitr is that Zakat al-Fitr is due before the prayer on this day. The Prophet ﷺ enjoined that it should be paid before the Eid prayer. It is permissible to pay it one or two days before that, because of the hadeeth of Ibn 'Umar (may Allah be pleased with him) which was narrated by al-Bukhaari: "They used to give it one or two days before (Eid) al-Fitr." If it is paid after the Eid prayer, it does not count as Zakat al-Fitr, because of the hadeeth of Ibn 'Abaas: "Whoever pays it before the prayer, it is Zakat al-Fitr, and whoever pays it after the prayer, it is ordinary charity." It is haram to delay Zakat al-Fitr until after the Eid prayer. If one delays it with no excuse, then it is not accepted as zakah; but if there is an excuse – such as if a person is traveling and does not have anything to give or anyone to give it to, or he is expecting his family to pay it and they are expecting him to pay it, then in this case he should pay it when it is easy for him to do so, even if that is after the prayer, and there is no sin on him because he has an excuse.

Are takbeerat of Eid prescribed anywhere in the Quran?



Key point: Yes, they are prescribed in the Quran

Allah swt says:

Ramadan is the month in which the Quran was revealed as a guide for humanity with clear proofs of guidance and the standard [to distinguish between right and wrong]. So, whoever is present this month, let them fast. But

شَهْرُ رَمَضَانَ الَّذِي أُنزِلَ فِيهِ الْقُرْآنُ هُدًى لِلنَّاسِ
وَبَيِّنَاتٍ مِنَ الْهُدَىٰ وَالْفُرْقَانِ، فَمَنْ شَهِدَ مِنْكُمْ



whoever is ill or on a journey, then [let them fast] an equal number of days [after Ramadan]. Allah intends ease for you, not hardship, so that you may complete the prescribed period and **proclaim the greatness of Allah** [Takbeer] for guiding you, and perhaps you will be grateful.

الشَّهْرُ فِلْيَصْمُمُهُ وَمَنْ كَانَ مَرِيضًا أَوْ عَلَى سَفَرٍ
فَعِدَّةٌ مِنْ أَيَّامٍ أُخْرَى يُرِيدُ اللَّهُ بِكُمُ الْيُسْرَ وَلَا يُرِيدُ
بِكُمُ الْعُسْرَ وَلَتُكَمِّلُوا الْعِدَّةَ وَلَتُكَبِّرُوا اللَّهَ عَلَى مَا
هَدَاهُكُمْ وَلَعَلَّكُمْ تَشْكُرُونَ

Surah Baqarah, Ayah 185

When should one start saying the takbeerat?



Key point: The time for Takbeer on Eid al-Fitr starts from the night before Eid until the imam enters to lead the Eid prayer. In the case of Eid al-Adha, the Takbeer begins on the first day of Dhul-Hijjah and lasts until sunset on the last of the days of tashreeq.

It was narrated that al-Waleed ibn Muslim said: I asked al-Awzaa'i and Maalik ibn Anas about saying Takbeer out loud on the two Eids. They said, Yes, 'Abd-Allah ibn 'Umar used to say it out loud on the day of al-Fitr until the imam came out (to lead the prayers).

It was narrated in a saheeh report that 'Abd al-Rahmaan al-Sulami said, "They **emphasized it more on the day of al-Fitr** than the day of al-Adha." Wakee' said, this refers to the Takbeer

وعن الوليد بن مسلم قال : سأله الأوزاعي
ومالك بن أنس عن إظهار التكبير في العيدين ،
قالا : نعم كان عبد الله بن عمر يظهره في يوم
الفطر حتى يخرج الإمام .
وصح عن أبي عبد الرحمن السلمي قال : (كانوا
في الفطر أشد منهم في الأضحى) قال وكيع
يعني التكبير

Reference: Irwa' Al-Ghaleel – 3/122

Al-Daaraqutni and others narrated that on the morning of Eid al-Fitr and Eid al-Adha, Ibn 'Umar would strive hard in reciting Takbeer until he came to the prayer place, then he would recite Takbeer until the imam came out.

روى الدارقطني وغيره أن ابن عمر كان إذا غدا
يوم الفطر ويوم الأضحى يجتهد بالتكبير حتى
 يأتي المصلى ، ثم يكبر حتى يخرج الإمام . وروى



Ibn Abi Shaybah narrated with a saheeh isnaad that al-Zuhri said: The people used to recite Takbeer on Eid when they came out of their houses until they came to the prayer place, and until the imam came out. When the imam came out they fell silent, and when he said Takbeer they said Takbeer.

ابن أبي شيبة بسنده صحيح عن الزهرى قال :
كان الناس يكبرون في العيد حين يخرجون من
منازلهم حتى يأتوا المصلى وحتى يخرج الإمام فإذا
خرج الإمام سكتوا فإذا كبر كبروا .

Reference: Irwa' Al-Ghaleel – 1/121

Commentary:

Saying Takbeer when coming out of one's house to the prayer place and until the imam came out was something that was well known among the salaf (early generations). This has been narrated by a number of scholars such as Ibn Abi Shaybah, 'Abd al-Razzaaq and al-Firyaaabi in Ahkaam al-Eidayn from a group of the salaf. For example, Naafi' ibn Jubayr used to recite Takbeer and was astonished that the people did not do so, and he said, "Why do you not recite Takbeer?"

Ibn Shihaab al-Zuhri (may Allah have mercy on him) used to say, "The people used to recite Takbeer from the time they came out of their houses until the imam came in."

The time for Takbeer on Eid al-Fitr starts from the night before Eid until the imam enters to lead the Eid prayer. In the case of Eid al-Adha, the Takbeer begins on the first day of Dhu'l-Hijjah and lasts until sunset on the last of the days of tashreeq.

What is the wording of takbeerat?



Key point: Various wordings have been proven from the sunnah. You can select any of them.

This wording is reported from Abdullah Ibn Masood R.A.:

Allahu Akbar (Allah is the greatest),
Allahu Akbar,
La Ilaha Illa Allah (there is no God but Allah), Wa
Allahu Akbar, Allahu Akbar,
Wa Lillahi Al-Hamد (and all praise and thanks
belongs to Him)

الله أكْبَرُ، الله أكْبَرُ، لَا إِلَهَ إِلَّا اللهُ، وَاللهُ أكْبَرُ،
الله أكْبَرُ، وَلَهُ الْحَمْدُ

Mussanaf Ibn Abi Shayba – 5698, 5679, Al-Ausat Li Ibn Munzir – 2199, 2195 – Saheeh



<p>This wording is reported from Abdullah Ibn Abbas R.A.:</p> <p>Allahu Akbar (Allah is the greatest), Allahu Akbar, Allahu Akbar, La Ilaha Illa Allah (there is no God but Allah), Wahdahu La Shareeka Lahu (He is Alone with no partners) Lahul Mulku (Kingdom is only His) Wa Lahul Hamd (And all praise and thanks belong to Him) Wa huwa Ala Kulli Shayin Qadeer (And He is over everything powerful)</p>	<p>الله أَكْبَرُ، الله أَكْبَرُ، الله أَكْبَرُ، لَا إِلَهَ إِلَّا الله، وَحْدَهُ لَا شَرِيكَ لَهُ، لَهُ الْمُلْكُ، وَلَهُ الْحَمْدُ، وَهُوَ عَلَى كُلِّ شَيْءٍ قَدِيرٌ.</p>
<p>Istizkar – 13/172, Al-Ausat – 2202, At-Tabarani in the virtues of Dhil Hajjah – 45 – Saheeh</p>	
<p>The narration of Al-Hassan: Hassan used to say Takbeer like this: Allahu Akbarullahu Akbar – He used to do it three times</p>	<p>أَثْرُ الْحَسَنِ: أَنَّ الْحَسَنَ كَانَ يُكَبِّرُ: اللَّهُ أَكْبَرُ اللَّهُ أَكْبَرُ، ثَلَاثَ مَرَّاتٍ</p>
<p>Ibn Abi Shayba – 5653, Fathul Bari – 2/536, Al-Mughni – 3/290 – Saheeh</p>	

Commentary:

The above are not the only wordings that we come to know from the narrations. There are other wordings too that have been narrated from the companions and the pious predecessors. However, the first wording that is mentioned above is more popular among the masses. But as no single wording is prescribed, the matter is general in nature and other forms of Takbeer and salawat can be added to it too.

Another note-worthy opinion in this regard comes from Imam ash-Shafi'i (may Allah have mercy on him) who said the following regarding the wording of the Takbeer:

One should say, "Allahu akbar, Allahu akbar, Allahu akbar" until he has said it three times, and if he adds a Takbeer, that is fine.

And if he adds to that the following words, then he has done well:

اللَّهُ أَكْبَرُ كَبِيرًا ، وَالْحَمْدُ لِلَّهِ كَثِيرًا ، وَسُبْحَانَ اللَّهِ بُكْرَةً وَأَصِيلًا اللَّهُ أَكْبَرُ ، وَلَا نَعْبُدُ
 إِلَّا اللَّهُ مُخْلِصِينَ لَهُ الدِّينَ ، وَلَوْ كَرِهَ الْكَافِرُونَ لَا إِلَهَ إِلَّا اللَّهُ وَحْدَهُ صَدَقَ وَعْدَهُ،
 وَنَصَرَ عَبْدَهُ ، وَهَمَ الْأَحْزَابَ وَحْدَهُ لَا إِلَهَ إِلَّا اللَّهُ ، وَاللَّهُ أَكْبَرُ



Allah is most Great, much praise be to Allah and glory be to Allah at the beginning and end of the day. Allah is most Great and we worship none but Allah, and we make our worship purely for Him (alone) however much the disbelievers may hate that. There is no god but Allah alone; He fulfilled His promise and granted victory to His slave and defeated the Confederates alone. There is no God but Allah and Allah is most Great)," then he has done well.

The Imam then said:

فَحَسِنْ وَمَا زَادَ مَعَ هَذَا مِنْ ذِكْرِ اللَّهِ أَحْبَبْتُهُ

Whatever he adds to that of remembrance of Allah (dhikr), I approve of it.

Reference: Al-Umm (1/276).

What are some of the etiquettes of saying the takbeerat?



Key point: It is a Sunnah for men as well as women. Men should raise their voices when saying the takbeer. This can be done individually as well as together

The Takbeer is Sunnah according to the majority of scholars. It is Sunnah for both men and woman, in the mosque, in the home and in the marketplace. Men should say it out loud, and women should say it quietly.

Imam Al-Shafi'i said in al-Umm:

When they see the new moon of Shawwaal, I like all the people to recite Takbeer **together and individually** in the mosques, the marketplaces, the streets, the houses, travellers and non-travellers in all situations, no matter where they are. They should pronounce the Takbeer openly and continue to recite it until they come to the prayer-place the next morning, and after that until the imam comes out to lead the prayer, then they should stop reciting the Takbeer.

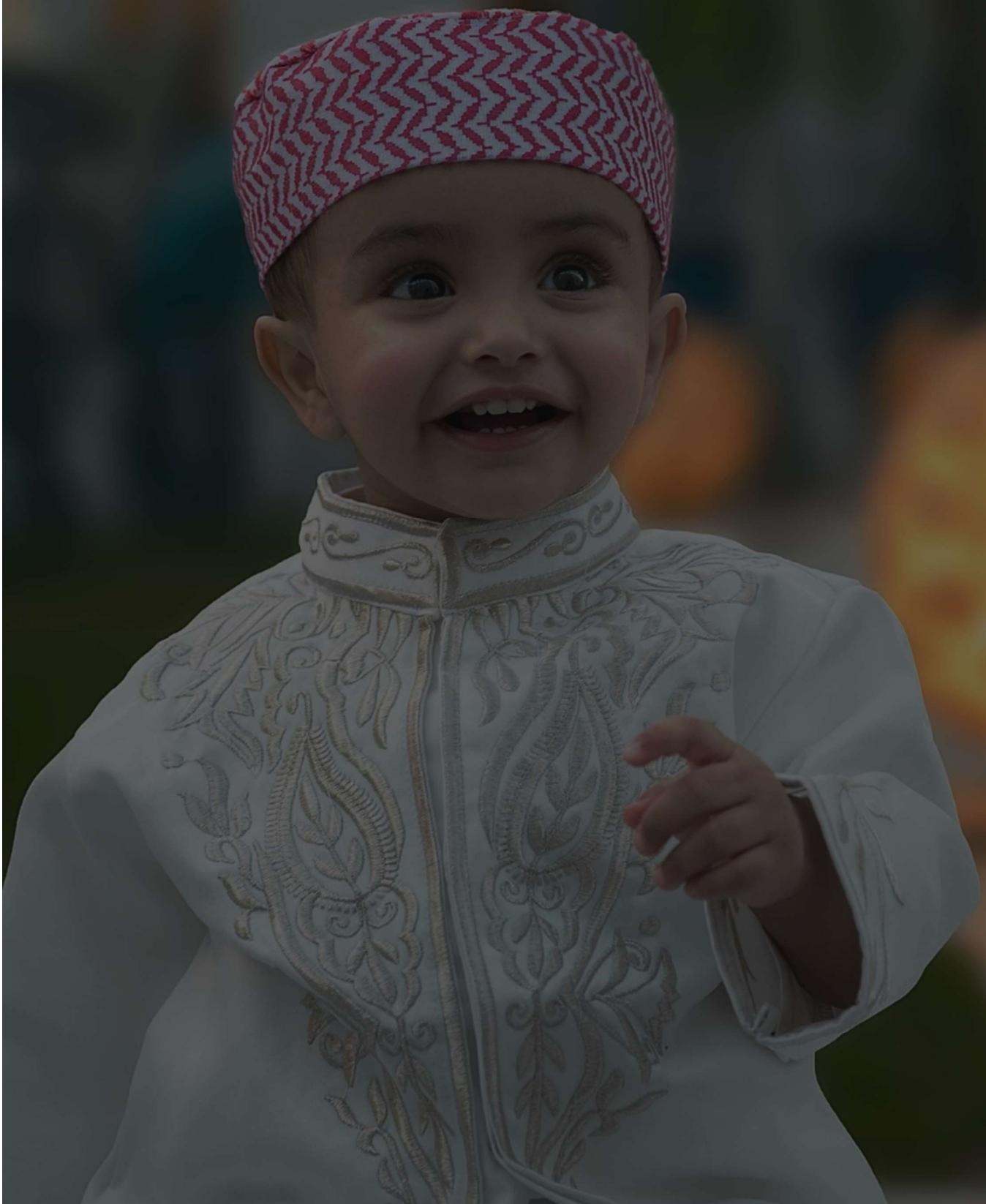
Then he narrated from Sa'eed ibn al-Musayyib, 'Urwah ibn al-Zubayr, Abu Salamah and Abu Bakr ibn 'Abd al-Rahmaan, that they used to recite Takbeer on the night before Eid al-Fitr in the mosque, reciting the Takbeer out loud.

It was narrated from 'Urwah ibn al-Zubayr and Abu Salamah ibn 'Abd al-Rahmaan that they used to recite the Takbeer out loud when they came to the prayer-place in the morning, and that Naafi' ibn Jubayr used to recite the Takbeer out loud when he came to the prayer-place in the morning of the day of Eid.



It was narrated from Ibn ‘Umar that he used to come to the prayer-place on the morning of the day of Eid al-Fitr, when the sun had risen, and he would recite Takbeer until he reached the prayer-place, then he would recite Takbeer in the prayer-place until the imam sat down and stopped reciting Takbeer.

SECTION 2: PREPAIRING ONE'S SELF FOR THE EID DAY





Can someone fast on the Eid day?



Key point: No, you cannot fast on the day that you consider being the Eid day based on moon sighting or an announcement from an approved body.

It was narrated that Abu 'Ubaid said:
"I was present for 'Eid with 'Umar bin Khattab. He started with the prayer before the sermon, and said: 'The Messenger of Allah (ﷺ) forbade fasting on these two days, the Day of Fitr and the Day of Adha. As for the Day of Fitr, it is the day when you break your fast, and on the Day of Adha you eat the meat of your sacrifices.'"

حَدَّثَنَا سَهْلُ بْنُ أَيِّ سَهْلٍ، حَدَّثَنَا سُفْيَانُ، عَنْ الرُّهْبَرِيِّ، عَنْ أَيِّ عُبَيْدٍ، قَالَ شَهِدْتُ الْعِيدَ مَعَ عُمَرَ بْنِ الْخَطَّابِ فَبَدَأَ بِالصَّلَاةِ قَبْلَ الْخُطْبَةِ فَقَالَ إِنَّ رَسُولَ اللَّهِ - صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ - نَحْنُ عَنْ صِيَامِ هَذَيْنِ الْيَوْمَيْنِ يَوْمَ الْفِطْرِ وَيَوْمَ الْأَضْحَى أَمَّا يَوْمُ الْفِطْرِ فَيَوْمٌ فِطْرُكُمْ مِنْ صِيَامِكُمْ وَيَوْمُ الْأَضْحَى تَأْكُلُونَ فِيهِ مِنْ لَحْمٍ نُسْكِنُكُمْ .

Reference: Sunan Ibn Majah, Book 7, Hadith 1793 – Grade: Saheeh

What is the recommendation regarding performing Ghusl on the Eid day?



Key point: It is unanimously agreed that it is mustahab to perform ghusl on the Eid day before the Eid prayer



<p>Abdullah ibn Umar used to perform a ritual bath on the day of breaking fast before he would depart for prayer.</p>	<p>أَنَّ عَبْدَ اللَّهِ بْنَ عُمَرَ كَانَ يَعْتَسِلُ يَوْمَ الْفِطْرِ قَبْلَ أَنْ يَغْدُو إِلَى الْمُصَلَّى</p>
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Reference: Al-Muwatta, 428 – Grade: Saheeh

Al-Nawawi commented:

The narrations of Al-Shafi'i and his companions agree upon the recommendation to perform a ritual bath on the day of Eid for those present at the prayer as well as for those who do not attend.

وَتَقَعَتْ نُصُوصُ الشَّافِعِيِّ وَالْأَصْحَابِ عَلَى

اسْتِجْنَابِ عُشَيْلِ الْعَيْدِ لِمَنْ يَحْضُرُ الصَّلَاةَ وَلِمَنْ لَا
يَحْضُرُهَا

Reference: Al-Majmū' Sharḥ al-Muhadhdhab 5/11

Should one eat something before going to Eid prayer?



Key point: For Eid ul Fitr, it is recommended to eat something before going for prayer. Whereas on Eid Al-Adha, it is recommended to not eat till the prayer and eat from the meat of the sacrifice.

The Messenger of Allah, peace and blessings be upon him, would not proceed on the day of Eid al-Fitr until he had eaten some dates.

[According to other narrations, he used to eat odd number of dates]

كَانَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ لَا يَغْدُو
يَوْمَ الْفِطْرِ حَتَّىٰ يَأْكُلَ تَمَرًا

Reference: Saheeh Al-Bukhari, 910 – Grade: Saheeh

Narrated Ibn Buraidah on the authority of his father:

Allah's Messenger ﷺ would not go out on the day of breaking of the fast till he had some food, and he would not take any food on the day of sacrifice till he had prayed (the 'Eid prayer).

وَعَنِ ابْنِ بُرَيْدَةَ، عَنْ أَبِيهِ قَالَ: {كَانَ النَّبِيُّ -
صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ - لَا يَخْرُجُ يَوْمَ الْفِطْرِ حَتَّىٰ
يَطْعَمَ، وَلَا يَطْعَمُ يَوْمَ الْأَضْحَى حَتَّىٰ يُصَلِّي }
رَوَاهُ أَحْمَدُ، وَالْتَّرمِذِيُّ، وَصَحَّحَهُ ابْنُ حِبَّانَ 1 .

Reference: Sunan Tirmidhi, 542, Saheeh Ibn Habban, 2812 – Grade: Hassan



Ibn al-Qayyim writes:

As for the day of Eid al-Adha, the Prophet ﷺ would not eat until he returned from the place of prayer. Then, he would eat from the animal he slaughtered as his sacrifice.

Reference: Zād al-Ma'ād 1/426

وَأَمَّا فِي عِيدِ الْأَضْحَى فَكَانَ لَا يَطْعُمُ حَتَّى

يَرْجِعَ مِنَ الْمُصَلَّى فَيَأْكُلُ مِنْ أُضْحِيهِ

What is the recommendation regarding clothing on Eid day?



Key point: Wear the best of your clothes for Eid. However, they do not need to be new.

Nafi' reported:

Abdullah ibn Umar would wear his best clothes on the days of the two Eids.

Reference: Al-Sunan al-Kubrá, 5667 – Grade: Saheeh

أَنَّ ابْنَ عُمَرَ كَانَ يَلْبَسُ فِي الْعِيَادَتِيْنِ أَحْسَنَ ثِيَابِهِ

Commentary:

One should wear whatever best garment one has. It does not mean that it has to be new.

Ibn Abbas reported:

The Messenger of Allah, peace and blessings be upon him, would wear a red-striped cloak on the day of Eid.

Reference: Al-Mu'jam al-Awsat 7808 – Grade: Saheeh

كَانَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ يَلْبَسُ يَوْمَ الْعِيدِ بُرْدَةً حَمْرَاءً

Commentary:

Islam does not prevent wearing colourful clothes as long as they meet the shariah requirements. This is clear from the above hadith which explains that our beloved Master ﷺ wore a clothing that had red stripes.

An example of a couple of types of garment that are not allowed to be worn by men are explained through the ahadith below. Women are also required to maintain their modesty and aurah on the Eid day like any other day.



It was narrated from Salim that:

His father said: "Umar bin A-Khattab, may Allah be pleased with him, found a Hullah of Istibraq in the market. He took it and brought it to the Messenger of Allah (ﷺ) and said: 'O Messenger of Allah (ﷺ), why don't you buy this and adorn yourself with it for the two 'Eids and when (meeting) the delegations?' The Messenger of Allah (ﷺ) said: 'This is the clothing of one who has no share in the Hereafter,' or: 'This is worn by one who has no share in the Hereafter.' Then as much time passed as Allah (SWT) willed, then the Messenger of Allah (ﷺ) sent to Umar a garment made of Dibaj. He brought it to the Messenger of Allah (ﷺ) and said: 'O Messenger of Allah (ﷺ), you said that this is the clothing of one who has no share in the Hereafter, and then you sent this to me?' The Messenger of Allah (ﷺ) said: 'Sell it and use the money for whatever you need.'"

أَحْبَرَنَا سُلَيْمَانُ بْنُ دَاؤْدَ، عَنِ ابْنِ وَهْبٍ، قَالَ أَحْبَرَنِي يُونُسُ بْنُ يَزِيدَ، وَعَمْرُو بْنُ الْحَارِثِ، عَنِ ابْنِ شِهَابٍ، عَنْ سَالِمٍ، عَنْ أَبِيهِ، قَالَ وَجَدَ عُمَرُ بْنُ الْخَطَّابِ - رَضِيَ اللَّهُ تَعَالَى عَنْهُ - حُكْمَةً مِنْ إِسْتَبْرِقٍ بِالسُّوقِ فَأَخْذَهَا فَأَتَى بِهَا رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ فَقَالَ يَا رَسُولَ اللَّهِ ابْتَغْ هَذِهِ فَتَجَمَّلَ بِهَا لِلْعِيدِ وَالْوَفِيدِ . فَقَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ "إِنَّمَا هَذِهِ لِيَاسٌ مَنْ لَا خَلَاقَ لَهُ أَوْ إِنَّمَا يَلْبِسُ هَذِهِ مَنْ لَا خَلَاقَ لَهُ" . فَلَبِثَ عُمَرُ مَا شَاءَ اللَّهُ تَعَالَى أَرْسَلَ إِلَيْهِ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ بِجُبَّةٍ دِيَاجٍ فَأَقْبَلَ بِهَا حَتَّى جَاءَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ فَقَالَ يَا رَسُولَ اللَّهِ قُلْتَ "إِنَّمَا هَذِهِ لِيَاسٌ مَنْ لَا خَلَاقَ لَهُ" . ثُمَّ أَرْسَلْتَ إِلَيَّ بِهَا . فَقَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ "بِعْهَا وَتُصِيبُ بِهَا حَاجَتَكَ" .

Reference: Al-Mu'jam al-Awsat 7808 – Grade: Saheeh

Commentary:

The silk is not for the men to be worn, but the money obtained from selling it is ok as the women or those for whom it is not haram (e.g. the sick etc.) can purchase and wear it.



Narrated Abu Sa'id:

The Prophet ﷺ forbade the fasting of Eid-ul-Fitr and Eid-ul-Adha (two feast days) and also the wearing of As-Samma' (a single garment covering the whole body), and sitting with one's leg drawn up while being wrapped in one garment. He also forbade the prayers after the Fajr (morning) and the 'Asr (afternoon) prayers.

حَدَّثَنَا مُوسَى بْنُ إِسْمَاعِيلَ، حَدَّثَنَا وُهَيْبٌ،
حَدَّثَنَا عَمْرُو بْنُ يَحْيَى، عَنْ أَبِيهِ، عَنْ أَبِي سَعِيدٍ .
رَضِيَ اللَّهُ عَنْهُ . قَالَ هَذِهِ النَّيْمَةُ صَلَى اللَّهُ عَلَيْهِ
وَسَلَّمَ عَنْ صَوْمَلِ يَوْمِ الْفِطْرِ وَالنَّحْرِ، وَعَنْ
الصَّمَاءِ، وَأَنَّ يَخْتَبِي الرَّجُلُ فِي ثَوْبٍ وَاحِدٍ . وَعَنْ
صَلَاةٍ، بَعْدَ الصُّبْحِ وَالعَصْرِ .

Reference: Sahih al-Bukhari 1991, 1992 – Grade: Saheeh

What is the recommendation regarding putting on perfume for Eid?



Key point: It is recommended to put on your best perfume on the day of Eid

Putting on perfumes was one of the very dear habits of the Messenger of Allah ﷺ. His noble companions accordingly adopted this. It is narrated in a saheeh report from Ibn 'Umar (may Allah be pleased with him) that he used to put on perfume on the day of al-Fitr (Reference: Ahkaam al-'Eidayn by al-Firyabi, p. 83). Similarly, Imam Ibn Rajab al-Hanbali and Imam Malik describe it as mustahab (encouraged) to adorn oneself and put on perfume on the Eid.

Where possible, the wife should put perfume on her husband. Our mother, Ayesha R.A. used to perfume our beloved master ﷺ as we see from the hadith below. InshaAllah it will foster and nurture love between husband and wife.

Narrated 'Aisha:

I used to perfume Allah's Messenger ﷺ with the best scent available till I saw the shine of the scent on his head and beard.

عَنْ عَائِشَةَ، قَالَتْ كُنْتُ أَطْبِعُ النَّبِيَّ صَلَى اللَّهُ
عَلَيْهِ وَسَلَّمَ بِأَطْيَبِ مَا يَجِدُ، حَتَّى أَجِدَ وَيَصْنَعَ
الْأَطْيَبَ فِي رَأْسِهِ وَلِحِيَتِهِ

Reference: Sahih al-Bukhari 5923 – Grade: Saheeh



However, it is to be noted that certain perfumes (mainly the ones that leave colour) are not recommended for men, as we learn from the hadith below:

It was narrated that Anas said that:
The Messenger of Allah forbade perfuming oneself with saffron". Hammad said: "Meaning, for men."

عَنْ أَنَّسٍ، أَنَّ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ
هُنَّ عَنِ التَّزَعْفِرَانِ . قَالَ حَمَادٌ يَعْنِي لِلرِّجَالِ

Reference: Sunan an-Nasa'i 2708 – Grade: Saheeh

If someone has Musk, it is recommended to use that, as this was a perfume that was very dear to the Prophet ﷺ.

Abu Sa'eed narrated that:
The Prophet ﷺ was asked about musk and he said: "It is the best of your perfumes."

عَنْ أَبِي سَعِيدٍ، أَنَّ النَّبِيَّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ
سُئِلَ عَنِ الْمِسْكِ فَقَالَ " هُوَ أَطْيَبُ طِيبِكُمْ "

Reference: Jami` at-Tirmidhi 992 – Grade: Saheeh

However, if someone has no perfume, then he can wash himself well and that will be the perfume for him as we learn from the tradition below:

Al-Bara bin Azib narrated that :
Allah's Messenger said: "It is a duty for the Muslims, that they perform Ghusl on Friday, and that each of them wear some of his family's perfume. If he does not find any, then water is a perfume for him."

عَنِ الْبَرَاءِ بْنِ عَازِبٍ، قَالَ قَالَ رَسُولُ اللَّهِ صَلَّى
اللَّهُ عَلَيْهِ وَسَلَّمَ " حَقٌّ عَلَى الْمُسْلِمِينَ أَنْ
يَعْتَسِلُوا يَوْمَ الْجُمُعَةِ وَلِيمَسَّ أَحَدُهُمْ مِنْ طِيبٍ
أَهْلِهِ فَإِنْ لَمْ يَجِدْ فَالْمَاءُ لَهُ طِيبٌ "

Reference: Jami` at-Tirmidhi 528 – Grade: Daif

Scholars explain that the recommendation to wear good clothes, clean oneself, put on perfume, and remove body hair and offensive odours applies equally to the one who goes out to the prayer as well as the one who stays at home, because the day of adornment is for all of them alike.

However, for women, this beautifying one's self and putting on perfume is only to be done at home in front of their husbands, fellow women and other mahrams. They should maintain modesty when outside. This is in accordance with the hadith below:



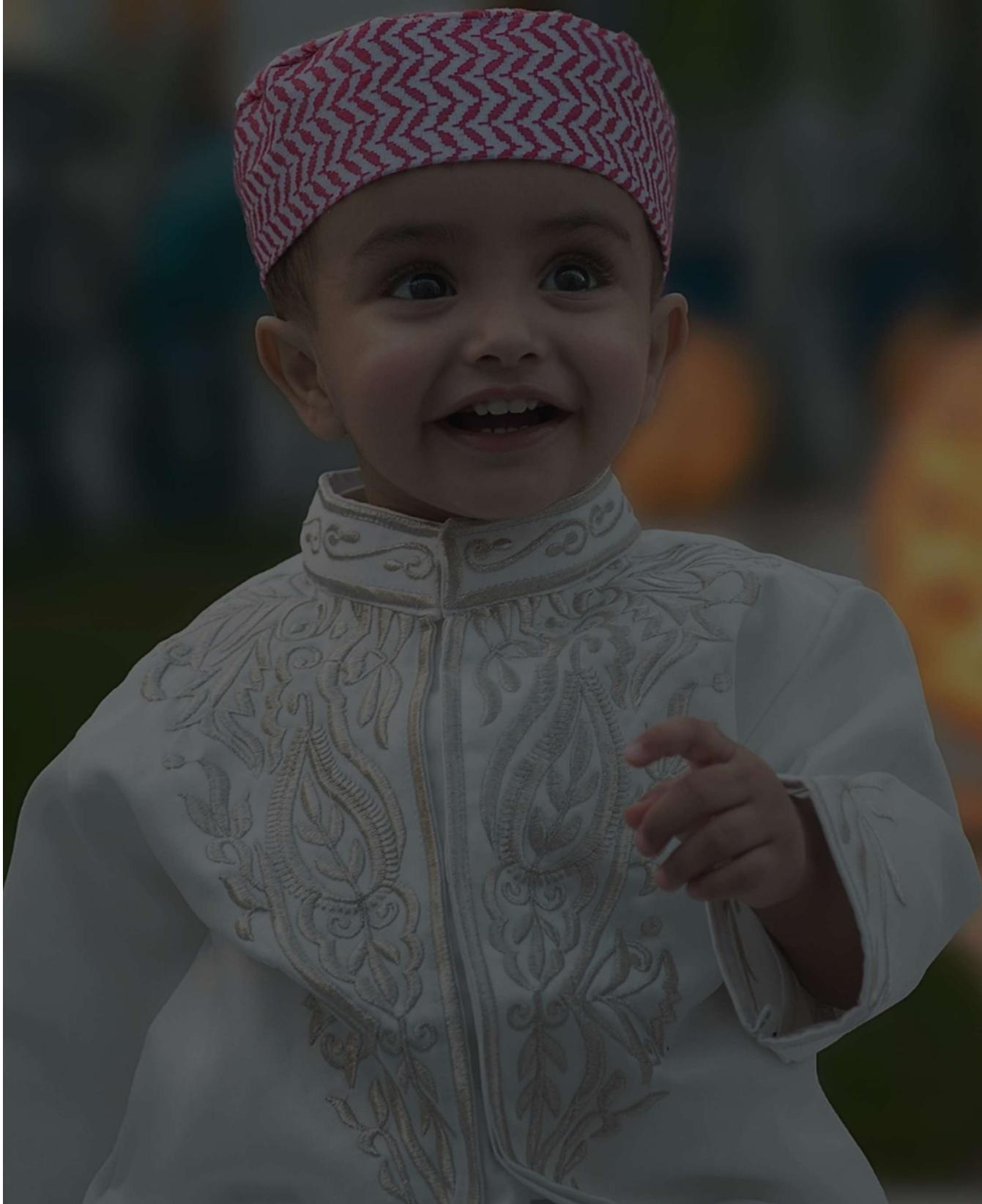
It was narrated from Zainab Ath-Thaqafiyyah that :

The Prophet of Allah [SAW] said [for the women]: "If any one of you goes out to the Masjid, let her not go near perfume."

عَنْ زَيْنَبِ التَّقَفِيَّةِ، أَنَّ نَبِيًّا اللَّهُ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ "إِنَّكُنَّ حَرَجَتُمْ إِلَى الْمَسْجِدِ فَلَا تَعْرِبْنَ طَيِّبًا"

Reference: Sunan an-Nasa'i 5131– Grade: Saheeh

SECTION 3: EID SALAH





Is Eid salah obligatory for everyone?



Key point: There are different opinions regarding this. Imam Ibn Taymiyyah is of the opinion that it is a Fard Ayn – i.e. an obligation upon everyone

The Muslims are unanimously agreed that the Eid prayer is prescribed in Islam. However, there is a difference in opinion regarding the exact nature of this prescription.

- Some of fuqaha say that it is Sunnah,
- Some say that it is fard kafaayah (a communal obligation), and
- Some say that it is fard 'ayn (an individual obligation), and that not doing it is a sin.

The rulings regarding the Eid salah (i.e. whether to make up the missed Eid salah or not, whether one can offer it in small congregations or not, and so on) stem from the opinion they hold regarding the nature of prescription of Eid salah.

Those scholars who consider it to be Fard Ayn (obligatory upon everyone) quote as evidence the fact that the Prophet ﷺ commanded even the virgins and women in seclusion, i.e., those who did not ordinarily come out, to attend the Eid prayer place, except that those who were menstruating should keep away from the prayer-place itself, because it is not permissible for a menstruating woman to stay in the mosque; it is permissible for her to pass through but not to stay there.

The view of Imam Ibn Taymiyyah is that it is fard 'ayn (an individual obligation) and that every male is obliged to attend the Eid prayer except for those who have an excuse (i.e. a sickness or another valid reason).

In case of a pandemic or another valid reason because of which large congregations are not allowed, can small congregations of friends and family members be held?



Key point: Yes, many prominent scholars explain that smaller congregations can be organized in such situation



According to the Fatwa prepared by Dr. Yasir Qadhi¹ and adopted by Fiqh Council, USA, it is permissible to have smaller congregations with family and friends. However, khutbah in these congregations is not necessary. If one wishes, one can also listen to the khutbah online after the salah. The method of the prayer would be the same as how the Eid salah is prayed in the larger congregations i.e. with the additional takbirat.

The evidence for holding the congregation for Eid prayer at home comes from a tradition narrated from Anas (may Allah be pleased with him) that if he missed the Eid prayer with the imam, he would gather his family and freed slaves together; then his freed slave 'Abd-Allaah ibn Abi 'Utba would stand up and lead them in praying two rak'ahs, saying the takbeers in them (i.e. the regular Eid salah).

What should one do if he is unable to offer Eid Salah in congregations due to a pandemic?



Key point: One can either pray in smaller congregations with family or pray individually

There are different scholarly opinions regarding the situation in which one misses the Eid congregation:

- Al-Muzni narrated from al-Shafi'i (may Allah have mercy on him) in Mukhtasar al-Umm (8/125): He may offer the Eid prayer on his own in his house, as may the traveller, the slave and the woman.
- Al-Kharashi (Maaliki) said: It is mustahabb for the one who has missed the Eid prayer with the imam to offer this prayer - Sharh al-Kharashi (2/104).
- Al-Mardaawi said in al-Insaaf (Hanbali): If he has missed the prayer (meaning the Eid prayer), it is mustahabb to him to make it up in the same manner (i.e., as the imam prayed it).
- Ibn Qudaamah said in al-Mughni (Hanbali): He has the choice: if he wishes he may pray it on his own, and if he wishes he may pray it in congregation.
- In al-Durr al-Mukhtaar ma'a Haashiyat Ibn 'Aabideen (2/175 – Hanafi) it says: He should not pray it on his own if he has missed it with the imam. This opinion was also favoured by Imam Ibn Taymiyah and Shaykh Ibn 'Uthaymeen (may Allah have mercy on him), as it says in al-Sharh al-Mumti' (5/156).
- In Fataawa al-Lajnah al-Daa'imah li'l-Iftaa (8/306) it says: Eid prayer is a communal obligation (fard kifaayah); if it is undertaken by enough people, the sin of not doing it is waived from the rest.

Our preferred position is that if one misses the prayer in large congregation, he should offer the prayer in the congregation of his family and friends where possible. It is also permissible for him to offer the

¹ Reference and further details: <http://fiqhouncil.org/fatwa-regarding-%E1%B9%A3alat-al-eid-in-light-of-covid-19-lockdown/>



prayer at his own accordingly to the view of the majority of scholars. According to the guidelines for Eid salah prepared by Shaykh Nadim Ahmed Ansari (Al-Falah Islamic Foundation, India), it is recommended to have the khutbah followed by the congregation at home. We also prefer this position. The same opinion is also endorsed by the Indonesian Ulema Council who recommend the Eid khutbah if there are four or more people attending the congregation (including the Imam).²

What is the minimum number of people required for offering the Eid salah in congregation?



Key point: A minimum of four people are required to offer Eid prayer as a congregation

This is a matter of difference of opinion. No clear text stipulates the exact number. According to the Hanafi school, the relied upon position within the school is that there must be four people including the Imam. (Bada'i al-Sana'i 2/210). This opinion is also favoured by Imam Ibn Taymiyyah. The basis for this opinion is that the Jumuah prayer and Eid prayer has certain similarities in them and have certain common rulings. For the Jumuah prayer, it is mentioned in the glorious Quran:

O you who have believed, when [the adhan] is called for the prayer on the day of Jumu'ah [Friday], then proceed to the remembrance of Allah

يَا أَيُّهَا الَّذِينَ آمَنُوا إِذَا نُودِي لِلصَّلَاةِ مِنْ يَوْمٍ
الْجُمُعَةِ فَاسْعُوا إِلَى ذِكْرِ اللَّهِ

Reference: Surah Jumuah, Ayah 9

This Ayah states that when the Muazzin proclaims the Azan on Fridays, the people must hasten towards the Jumuah Salah and Khutbah, which is referred to as the “remembrance of Allah.” The Arabic verbal form of hasten is اسْتَعْوِدُ which is in the plural form. This necessitates a minimum of three people in accordance to the rules of Arabic grammar. The fact that the Imam will be performing the Khutbah which is considered as the “remembrance of Allah,” excludes him from the injunction of hastening in the mentioned verse. (Tabyeen al-Haqiq, vol.1 pg 532, Ilmiyyah). Hence three attendees in addition to the Imam are required. The scholars explain that the same ruling applies to the Eid prayer too.

² Reference: <https://www.aa.com.tr/en/asia-pacific/indonesian-clerics-allow-eid-prayers-at-home/1840474>



What is the recommended time for Eid salah?



Key point: Between 20 min after the Sun rise to midday. It is preferred to delay the Salah for Eid ul Fitr a little bit and offer Salah for the Eid ul Adha early

The time for 'Eid Prayer begins when the Sun rises in the sky to the height of a spear (held at arms-length) with is approximately 20 minutes after sunrise. The valid time to offer Eid prayer extends until midday when the Sun as at its zenith. However, it is desirable to delay the salah of Eid ul Fitr to some degree and to hasten the salah of Eid ul Adha. Nevertheless, the time set for the congregation should be such that the people can prepare themselves for Eid and present themselves at the prayer place with ease.

Should Eid prayer be offered in Masajid or open areas?



Key point: According to many scholars, it is preferred to offer them in open areas

It was narrated from Ibn 'Umar that the Messenger of Allah ﷺ used to set out for the praying place in the morning of the day of 'Eid, and a small spear would be carried before him. When he reached the praying place, it would be set up in front of him, then he would pray facing it, and that was because the praying place was an open space in which there was nothing that could serve as a Sutrah.

حَدَّثَنَا هِشَامُ بْنُ عَمَّارٍ، حَدَّثَنَا عِيسَى بْنُ يُونُسَ، حَوْدَّثَنَا عَبْدُ الرَّحْمَنِ بْنُ إِبْرَاهِيمَ،
حَدَّثَنَا الْوَلِيدُ بْنُ مُسْلِمٍ، قَالَ حَدَّثَنَا الْأَوْزَاعِيُّ،
أَخْبَرَنِي تَافِعٌ، عَنْ ابْنِ عُمَرَ، أَنَّ رَسُولَ اللَّهِ -
صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ - كَانَ يَعْدُو إِلَى الْمُصَلَّى فِي
يَوْمِ الْعِيدِ وَالْعَنَزَةُ تُحْمَلُ بَيْنَ يَدَيْهِ فَإِذَا بَلَغَ



الْمُصَلَّى نُصِبَتْ بَيْنَ يَدَيْهِ فَيُصَلِّي إِلَيْهَا وَذَلِكَ
أَنَّ الْمُصَلَّى كَانَ فَضَاءً لَيْسَ فِيهِ شَيْءٌ يُسْتَنْتَرُ بِهِ

Reference: Sunan Ibn Majah, Book 5, Hadith 1364 – Grade: Saheeh

Narrated Abu Hurairah (RA):

It rained on an 'Eid day, so the Prophet ﷺ led them (the people) in the 'Eid prayer in the mosque.

وَعَنْ أَيِّ هُرَيْرَةَ - رضي الله عنه - أَكْثُرُ أَصَابَعِهِمْ
مَطَرٌ فِي يَوْمِ عِيدٍ. فَصَلَّى كُلُّهُمُ الْكَتْبَيْ - صلى الله
عليه وسلم - صَلَاةَ الْعِيدِ فِي الْمَسْجِدِ

Reference: Sunan Abi Dawud, 1160 – Grade: Daif

Commentary:

There is a difference of opinions among the Imams with regards to the above narrations. According to Imam Shafi'i, if the masjid in the locality is big enough to accommodate all people, the Eid prayer can be offered there too. According to him, the reason for praying in open areas was to accommodate more people. However, Imam Malik believes that even if the masajid are able to accommodate all the people, it is still preferred to offer the Eid prayer out there in the open following the Sunnah of the Prophet ﷺ. The local community leaders and scholars can choose a preferred position based on what they consider to be more appropriate according to the situation in their community.

Is it better to go to Eid Salah walking?



Key point: Where possible without causing much inconvenience, one should walk to the masjid or for at least some distance.

Narrated 'Ali (RA):

It is Sunnah to go to the 'Eid (prayer) walking.

وَعَنْ عَلَيِّ - رضي الله عنه - قَالَ: { مِنْ أَسْنَنَةِ
أَنْ يَخْرُجَ إِلَى الْعِيدِ مَاشِيًا }

Reference: Buloogh ul Maram, Book 2, Hadith 500 – Grade: Hasan



Should the women attend the Eid prayer too?



Key point: Yes, women are also recommended to join the Eid congregations.

Narrated Aiyub:

Hafsa bint Seereen said, "On Eid we used to forbid our girls to go out for Eid prayer. A lady came and stayed at the palace of Bani Khalaf and I went to her. She said, 'The husband of my sister took part in twelve holy battles along with the Prophet ﷺ and my sister was with her husband in six of them. My sister said that they used to look after the sick and treat the wounded. Once she asked, 'O Allah's Messenger ﷺ! If a woman has no jilbab (the outer garment of women), is there any harm if she does not come out (on Eid day)?' The Prophet ﷺ said, 'Her companion should let her share her Jilbab with her, and the women should participate in the good deeds and in the religious gatherings of the believers.'"

Hafsa added, "When Umm`Atiya came, I went to her and asked her, 'Did you hear anything about so-and-so?' Umm`Atiya said, 'Yes, let my father be sacrificed for the Prophet ﷺ (And whenever she mentioned the name of the Prophet ﷺ she always used to say, 'Let my father be' sacrificed for him). He ﷺ said, 'Virgin mature girls staying often screened (or said, 'Mature girls and virgins staying often screened—the narrator is not sure as which was right) and menstruating women should come out (on the Eid day). But the menstruating women should keep away from the Musalla. And all the women should participate in the good deeds and in the religious gatherings of the believers'."

حَدَّثَنَا أَبُو مَعْمَرٍ، قَالَ حَدَّثَنَا عَبْدُ الْوَارِثِ، قَالَ
حَدَّثَنَا أَيُوبُ، عَنْ حَفْصَةَ بْنِتِ سِيرِينَ، قَالَتْ
كُنَّا مَنْعِنْجُ جَوَارِينَا أَنْ يَخْرُجُنَّ يَوْمَ الْعِيدِ، فَجَاءَتِ
إِنْهَىٰ فَنَرَلَتْ قَصْرَ بَنِي حَلْفٍ فَأَتَيْتُهَا فَحَدَّثَتْ
أَنَّ رَوْجَ أُخْتِهَا غَزَا مَعَ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ
ثَنَتْ عَشْرَةَ غَرْوَةً فَكَانَتْ أُخْتِهَا مَعَهُ فِي سِرِّ
غَزَوَاتٍ. فَقَالَتْ فَكُنَّا نَفْقُومُ عَلَى الْمَرْضَى
وَنُدَاوِي الْكَلْمَىٰ، فَقَالَتْ يَا رَسُولَ اللَّهِ، عَلَىٰ
إِحْدَانَا بِأَسْنٍ إِذَا لَمْ يَكُنْ لَّهَا جِلْبَابٌ أَنْ لَا تَخْرُجَ
فَقَالَ "لِتُنْبِسْنَاهَا صَاحِبَتُهَا مِنْ جِلْبَابِهَا فَلِيَشَهَدْنَ
الْحَيْرَ وَدَعْوَةَ الْمُؤْمِنِينَ". قَالَتْ حَفْصَةُ فَلَمَّا
قَدِمَتْ أُمُّ عَطِيَّةَ أَتَيْتُهَا، فَسَأَلَتْهَا أَسْبَعَتْ فِي كَذَا
وَكَذَا قَالَتْ نَعَمْ، بِأَيِّ . وَقَلَّمَا ذَكَرَتِ النَّبِيِّ صَلَّى
اللَّهُ عَلَيْهِ وَسَلَّمَ إِلَّا قَالَتْ بِأَيِّ . قَالَ "لِيَحْرِجَ
الْعَوَاتِقَ دَوَاتُ الْخُدُورِ. أَوْ قَالَ الْعَوَاتِقَ دَوَاتُ
الْخُدُورِ شَكَّ أَيُوبُ . وَاحْيَضُ، وَيَعْتَرُلُ الْحَيَضُ
الْمُصَلَّى، وَلِيَشَهَدْنَ الْحَيْرَ وَدَعْوَةَ الْمُؤْمِنِينَ".



Hafsa said, "On that I said to Umm 'Atiya, 'Also those who are menstruating?' " Umm 'Atiya replied, "Yes. Do they not present themselves at 'Arafat and elsewhere?"

Reference: Sahih al-Bukhari 980 – Grade: Saheeh

قَالَتْ فَقُلْتُ لَهَا أَحْيَضُ قَالَتْ نَعَمْ، أَلِيَسْ
الْحَائِضُ تَشْهُدُ عَرَفَاتٍ وَتَشْهُدُ كَذَا وَتَشْهُدُ كَذَا

From another narration, it becomes clear that the menstruating women were asked to come out for taking part in the supplications, however, they were asked to avoid the place of prayer (i.e. not offer the prayer).

It was narrated that Hafsah said:
"Umm 'Atiyah would never mention the Messenger of Allah (ﷺ) without saying: 'May my father be ransomed for him.' I said: 'Did you hear the Messenger of Allah (ﷺ) say such-and-such?' And she said: 'Yes, may my father be ransomed for him.' He said: Let the adolescent girls, women in seclusion and menstruating women come out and attend the 'Eid and supplications of the Muslims, but let the menstruating women keep away from the prayer place."

أَحْبَرَنَا عَمْرُو بْنُ زُرَارَةَ، قَالَ حَدَّثَنَا إِسْمَاعِيلُ، عَنْ
أَئْبُوبَ، عَنْ حَفْصَةَ، قَالَتْ كَانَتْ أُمُّ عَطِيَّةَ لَا
تَذَكَّرُ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ إِلَّا قَالَتْ
بِأَبَا . فَقُلْتُ أَسْمَعْتِ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ
وَسَلَّمَ يَذْكُرُ كَذَا وَكَذَا فَقَالَتْ نَعَمْ بِأَبَا قَالَ
لِيَخْرُجَ الْعَوَاقِقُ وَدَوَاتُ الْخُدُورِ وَالْحَيَضُ وَيَسْهَدُ
الْعِيدَ وَدَعْوَةَ الْمُسْلِمِينَ وَلِيَعْتَزِلَ الْحَيَضُ الْمُصَلَّى
"

Reference: Sunan an-Nasa'i 1558 – Grade: Saheeh

Can one offer some voluntary prayers at the Eid venue before or after the Eid prayer?



Key point: There is a difference of opinion on this matter; our preferred opinion is that no other salah should be offered before or after the Eid prayer

It was narrated from Ibn 'Abbas that:

أَحْبَرَنَا عَبْدُ اللَّهِ بْنُ سَعِيدٍ الْأَشْجُونِيُّ، قَالَ حَدَّثَنَا
ابْنُ إِدْرِيسَ، قَالَ أَنْبَأَنَا شُعْبَةُ، عَنْ عَدِيٍّ، عَنْ



The Prophet ﷺ went out on the day of 'Eid and prayed two rak'ahs, and he did not pray before or after them.

سَعِيدُ بْنُ جُبَيْرٍ، عَنْ ابْنِ عَبَّاسٍ، أَنَّ النَّبِيَّ صَلَى اللَّهُ عَلَيْهِ وَسَلَّمَ حَرَجَ يَوْمَ الْعِيدِ فَصَلَّى رَكْعَتَيْنِ لَمْ يُصَلِّ فَقِبْلَهَا وَلَا بَعْدَهَا .

Reference: Sunan an-Nasa'i 1587 – Grade: Saheeh

It was narrated from Tha'laba bin Zahdam that:

'Ali appointed Abu Mas'ud over the people, then went out on the day of 'Eid and said: 'O people, it is not part of the sunnah to pray before the imam.'"

أَخْبَرَنَا إِسْحَاقُ بْنُ مَنْصُورٍ، قَالَ أَنْبَأَنَا عَبْدُ الرَّحْمَنِ، عَنْ سُفْيَانَ، عَنِ الْأَشْعَثِ، عَنِ الْأَسْوَدِ بْنِ هِلَالٍ، عَنْ ثَعَلْبَةَ بْنِ زَهْدَمٍ، أَنَّ عَلِيًّا اسْتَخْلَفَ أَبَا مَسْعُودٍ عَلَى النَّاسِ فَخَرَجَ يَوْمَ عِيدٍ فَقَالَ يَا أَيُّهَا النَّاسُ إِنَّهُ لَيْسَ مِنَ السُّنْنَةِ أَنْ يُصَلِّ فَقْبَلَ الْإِمَامِ .

Reference: Sunan an-Nasa'i 1561 – Grade: Hasan

Commentary:

One of the rulings on Eid prayer, as we learn from the above ahadith, is that if a person comes to the Eid prayer-place before the imam comes, he should sit down and not pray two rak'ahs, because the Prophet ﷺ prayed Eid with two rak'ahs, and he did not offer any prayer before or after it.

However, some scholars hold a different view based on legitimate reasons. Their viewpoint is explained below.

Some of the scholars are of the view that when a person comes he should not sit down until he has prayed two rak'ahs, because the Eid prayer-place is a mosque, based on the fact that menstruating women are not allowed there, so it comes under the same rulings as a mosque, which indicates that it is a mosque. Based on this, it comes under the general meaning of the words of the Prophet ﷺ: "When any one of you enters the mosque, let him not sit down until he has prayed two rak'ahs." With regard to the fact that the Prophet ﷺ did not offer any prayer before or after the Eid prayer, that is because when he used to arrive, the prayer would start. For these scholars, it therefore provides the valid grounds for offering Tahiyat al-Masjid (two rak'ahs to "greet the mosque") when arriving at the Eid prayer-place, as in the case of all mosques. If we assume from the hadeeth that there is no Tahiyat al-Masjid for the Eid mosque, then we should say that there is no Tahiyat al-Masjid for the Jumu'ah mosque either, because when the Messenger of Allah ﷺ arrived at the Jumu'ah mosque he would deliver the khutbah, then pray two rak'ahs then leave and pray the regular Sunnahs of Jumu'ah in his house.

Whichever opinion you prefer, refrain from denouncing one another with regard to this issue, because it is a matter concerning which the scholars differ. We should not denounce others with regard to matters where the scholars differ, unless there is a clear text.



What has been mentioned about the Sutrah for the Imam?



Key point: In the open areas, the Imam should offer the prayer with a sutrah.

It was narrated from Ibn 'Umar that the Messenger of Allah (ﷺ) used to set out for the praying place in the morning of the day of 'Eid, and a small spear would be carried before him. When he reached the praying place, it would be set up in front of him, then he would pray facing it, and that was because the praying place was an open space in which there was nothing that could serve as a Sutrah.

حَدَّثَنَا هِشَامُ بْنُ عَمَّارٍ، حَدَّثَنَا عِيسَى بْنُ يُونُسَ، حَوَّلَهُ حَدَّثَنَا عَبْدُ الرَّحْمَنِ بْنُ إِبْرَاهِيمَ، حَدَّثَنَا الْوَلِيدُ بْنُ مُسْلِمٍ، قَالَ حَدَّثَنَا الْأَوْزَاعِيُّ، أَحْبَرَنِي نَافِعٌ، عَنْ ابْنِ عُمَرَ، أَنَّ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ كَانَ يَعْدُو إِلَى الْمُصَلَّى فِي يَوْمِ الْعِيدِ وَالْعَزَّةِ تَحْمِلُ بَيْنَ يَدَيْهِ فَإِذَا بَلَغَ الْمُصَلَّى نُصِبَتْ بَيْنَ يَدَيْهِ فَيُصَلِّي إِلَيْهَا وَذَلِكَ أَنَّ الْمُصَلَّى كَانَ فَضَاءً لَيْسَ فِيهِ شَيْءٌ يُسْتَنْتَرُ بِهِ

Reference: Sunan Ibn Majah, Book 5, Hadith 1364 – Grade: Saheeh

Is there any Adhan or Iqama for the Eid prayer?



Key point: There is no adhan or iqama for the Eid prayer.

It was narrated that Jabir said:
"The Messenger of Allah (ﷺ) led us in praying on 'Eid before the Khutbah, with no Adhan and no Iqamah."

أَحْبَرَنَا قُتَيْبَةُ، قَالَ حَدَّثَنَا أَبُو عَوَانَةَ، عَنْ عَبْدِ الْمَلِكِ بْنِ أَبِي سُلَيْمَانَ، عَنْ عَطَاءٍ، عَنْ جَابِرٍ، قَالَ صَلَّى بِنَا رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ فِي عِيدٍ قَبْلَ الْخُطْبَةِ بِعَيْرٍ أَدَانَ وَلَا إِقَامَةً .

Reference: Sunan an-Nasa'i 1562 – Grade: Saheeh



Jabir ibn Samurah reported:
I performed the Eid prayers with the Messenger of Allah, peace and blessings be upon him, several times without announcing the two calls to prayer.

عَنْ جَابِرٍ، قَالَ صَلَّيْتُ مَعَ رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ الْعِيدَيْنِ عَيْنَ مَرَّةٍ وَلَا مَرَّيْنِ بِعَيْنِ أَذَانٍ وَلَا إِقَامَةٍ

Reference: Ṣaḥīḥ Muslim 887 – Grade: Saheeh

Al-Tirmidhi commented:
This tradition is acted upon by the scholars among the companions of the Prophet and others that there is no announcement for the Eid prayers, and neither for any other voluntary prayer.

قال الترمذى: وَالْعَمَلُ عَلَيْهِ عِنْدَ أَهْلِ الْعِلْمِ مِنْ أَصْحَابِ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ وَغَيْرِهِمْ أَنَّهُ لَا يُؤَدَّنُ لِصَلَاةِ الْعِيدَيْنِ وَلَا لِشَيْءٍ مِنْ التَّوَافِلِ

Reference: Sunan al-Tirmidhī 532

What is the method of performing Eid prayers?



Key point: There are different methods of performing the Eid salah. The description of Hanafi and Shafī'i method is provided at the end of this topic.

The following ahadith explain the there are 7 additional takbeerat in the first rakah and 5 in the second. In both the rakahs, the additional takbirat are said before the recitation.

Narrated 'Amr bin Shu'aib from his father on the authority of his grandfather:

The Prophet of Allah (ﷺ) said: "The Takbir in ('Eid) al-Fitr prayer are seven in the first Rak'ah and five in the second, and the recitation of the Qur'an in both is after the Takbir."

وَعَنْ عَمْرِو بْنِ شَعِيْبٍ عَنْ أَبِيهِ عَنْ جَدِّهِ قَالَ: قَالَ نَبِيُّ اللَّهِ - صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ - {الْتَّكْبِيرُ فِي الْفِطْرِ سَبْعٌ فِي الْأُولَى وَخَمْسٌ فِي الْآخِرَةِ، وَالْقِرَاءَةُ بَعْدَهُمَا كِلْتَيْهِمَا} أَخْرَجَهُ أَبُو دَاوُدَ

Reference: Sunan Abi Dawud, 1151 – Grade: Saheeh

It was narrated from 'Aishah that the Messenger of Allah (ﷺ) said the Takbir seven and five times in (the prayer for 'Eid) Fitr and Adha, apart from the Takbir for Ruku' (bowing).

حَدَّثَنَا حَوْمَلَةُ بْنُ يَحْيَى، حَدَّثَنَا عَبْدُ اللَّهِ بْنُ وَهْبٍ، أَخْبَرَنِي أَبْنُ لَهِيَّةَ، عَنْ حَالِدِ بْنِ يَزِيدَ، وَعُقَيْلٍ، عَنْ أَبْنِ شِهَابٍ، عَنْ غُزْوَةَ، عَنْ عَائِشَةَ، أَنَّ رَسُولَ اللَّهِ



صَلَى اللَّهُ عَلَيْهِ وَسَلَّمَ - كَبَرَ فِي الْفِطْرِ وَالْأَضْحَى
سَبْعًا وَخَمْسًا سَوَى تَكْبِيرَتِي الرُّكُوعِ .

Reference: Sunan Ibn Majah, Book 5, Hadith 1339 – Grade: Hassan

Kathir bin 'Abdullah bin 'Amr bin 'Awf narrated, from his father, from his grandfather, that the Messenger of Allah (ﷺ) said the Takbir in the 'Eid prayers, seven times in the first Rak'ah and five times in the second.

حَدَّثَنَا أَبُو مَسْعُودٍ، مُحَمَّدُ بْنُ عَبْدِ اللَّهِ بْنِ عَبْدِ
بْنِ عَقِيلٍ حَدَّثَنَا مُحَمَّدُ بْنُ حَالِدٍ بْنِ عَثْمَةَ، حَدَّثَنَا
كَثِيرٌ بْنُ عَبْدِ اللَّهِ بْنِ عَمْرُو بْنِ عَوْفٍ، عَنْ أَبِيهِ،
عَنْ جَدِّهِ، أَنَّ رَسُولَ اللَّهِ صَلَى اللَّهُ عَلَيْهِ وَسَلَّمَ -
كَبَرَ فِي الْعِيدَيْنِ سَبْعًا فِي الْأُولَى وَخَمْسًا فِي الْآخِرَةِ .

Reference: Sunan Ibn Majah, Book 5, Hadith 1338 – Grade: Hassan

This is the view that is preferred by many scholars. Imam Nawawi, for example, explains in Al-Majmu that this is his preferred position and the preferred position of the majority of scholars and companions. From Imam Bukhari, it is reported that nothing is more correct opinion in this matter than what is mentioned in the ahadith above.

However, there are some other positions too among scholars with regards to the number of additional takbeers in the Eid salah. It is mainly due to the opinions of various companions. This issue, accordingly, is one of the matters of ijtihaad concerning which the Sahaabah, Taabi'een and leading scholars differed.

The Maaliki and Hanbali scholars say that in Eid prayer there are six additional Takbeers in the first rak'ah and five in the second. That was narrated from the seven fuqaha' of Madinah and from 'Umar ibn 'Abd al-'Azeez, az-Zuhri and al-Muzani. It seems that they included the opening Takbeer (Takbeerat al-ihram) among the seven in the first rak'ah, and they counted the Takbeer of rising as extra to the five Takbeers in the second rak'ah.

The Hanafis are of the view that in the Eid prayer there are six additional Takbeers, three in the first rak'ah and three in the second. This was the view of Ibn Mas'ood, Abu Moosa al-Ash'ari, Hudhayfah ibn al-Yamaan, 'Uqbah ibn 'Aamir, Ibn az-Zubayr, Abu Mas'ood al-Badri, al-Hasan al-Basri, Muhammad ibn Sireen, ath-Thawri, and the scholars of Kufah. It was also narrated from Ibn 'Abbaas. One of the narrations that support the validity of this opinion is as follows:

It is narrated from Makhool, who said, "Abu 'Aishah informed me that Sa'eed ibn al-'Aas asked Abu Musa al-Ash'ari and Hudhayfah ibn al-Yamaan how the Messenger of Allah used to perform the takbeer in the ('Eid of) al-Adha and al-Fitr. Abu Musa said, 'He used to perform 4 takbeeraat (in each rak'ah), just as in the janazah (funeral prayer).' Hudhayfah R.A. confirmed this and Abu Musa R.A. said, 'That is how I used to

عن مكحول قال أخبرني أبو عائشة جليس لأبي هريرة أن سعيد بن العاص سأله أبا موسى الأشعري وحذيفة بن اليمان كيف كان رسول الله صلى الله عليه وسلم يكبر في الأضحى والفطر فقال أبو موسى كان يكبر أربعاً تكبيرة على



perform the takbeeraat in Basrah for as long as I lived there.”

الجائز فقال حذيفة صدق فقال أبو موسى
كذلك كنت أكبّر في البصرة حيث كنت عليهم.

Reference: Sunan Abi Dawud, 1153 – Grade: Saheeh

The difference of opinion concerning such matters comes under the heading of acceptable differences of opinion for which the one who holds a different opinion is not to be denounced. How can he be denounced for that when it is narrated from the Sahaabah (may Allah be pleased with them), who are the imams or leaders in ijtihaad and following the Sunnah? Hence Imam Ahmad (may Allah have mercy on him) was of the view that everything that was narrated from the Sahaabah (may Allah be pleased with them) concerning the additional Takbeers in the Eid prayer is acceptable, and he said: The Companions of the Messenger of Allah (blessings and peace of Allah be upon him) differed concerning the Takbeers, and all their views are acceptable.

The correct approach would be that if the imam does something in the prayer that the person who is praying behind him does not think is Islamically acceptable, then what he must do is to follow the imam so long as the matter is something that is subject to ijtihaad. What would these people do if they were to pray behind the senior Sahaabah, such as 'Abdullah ibn Mas'ood, Abu Moosa al-Ash'ari or Abu Mas'ood al-Badri? They used to say Takbeer three times in the first rak'ah and three times in the second. Would they refuse to pray behind these prominent imams? They are imams of the ummah, among the most well-versed in knowledge and the most righteous at heart!

Undoubtedly the view of Imam Ahmad is one of the best ways of bringing the ummah together and uniting them, because some people take differences of opinion regarding matters concerning which ijtihaad and reaching different conclusions is acceptable as a reason for division and dissent, to the extent that they will regard their brethren for being misguided with regard to a matter concerning which they themselves may be the ones who are misguided. This is part of the problem that has become widespread nowadays, despite what there is nowadays of grounds for optimism with regard to this awakening among the youth in particular. This awakening may be spoiled and go back to deep sleep as a result of this division, because each one of them, if his brother disagrees with him concerning the matter that is subject to ijtihaad and concerning which there is no definitive text, he is put off and he begins to revile him and speak negatively about him. This is a test which brings joy to the enemies of this awakening.

In the end, let us summarize the method of prayer according to Hanafi and Shafa'i school.

Hanafi school:

The prayer will start with the takbir al-tahreemah (the opening takbir) and then everyone will put their hands on their navel and recite the *thana* in their hearts. After a short while, the Imam will pronounce three additional takbirs.

When these additional takbirs are said by the Imam, everyone will raise their hands up to their ears and then drop them by the side. At the pronouncement of the fourth Takbeer the congregation will fold their hands and the Imam will then complete the Rak'ah as normal after reciting Surah Al-Fatiha and another Surah.

In the second Rak'aat the Imam will recite Surah Al-Fatiha and another Surah and then pronounce three additional Takbeers and everyone will raise hands and then drop them by the side. At the



pronouncement of the fourth Takbeer the congregation will go into Ruku and the Imam will then complete the Rak'ah as normal.

Shafa'i school:

In the first rak'ah, the Imam will say Takbir al-ihraam (i.e. say "Allaahu akbar" to start the prayer), after which he should do the supplications and then say seven more takbeers. Hands should be raised up to the ears after each takbir and folded on to the chest after each of them. After the takbirs, the Imam will recite al-Faatihah, and a portion from the Quran.

In the second rak'ah he should stand up saying takbeer, and when he has stood up completely he should say takbeer five times, and recite Surah al-Fatiha, then a portion from the Quran. Rest of the rakah will be completed as usual.

Which ayat are recommended to be recited in the Eid salah?



Key point: In the first rak'ah the imam should recite Surah al-A'la (No. 87) and in the second rak'ah he should recite Surah Al-Ghaashiyah (No. 88). Alternatively, he may recite Surah Qaaf (No. 50) in the first and Surah Al-Qamar (No. 54) in the second. Both options are narrated in saheeh reports from the Messenger of Allah ﷺ. If he doesn't remember these, then he can recite whatever he wishes from the Quran in first and the second rakah.

It was narrated that 'Ubaidullah bin 'Abdullah said:

"Umar went out on the day of 'Eid and sent word to Abu Waqid Al-Laithi asking what the Prophet ﷺ used to recite on this day. He said: 'Qaf [Qaf (50)] and 'Iqtarabat'." [Al-Qamar (54)]

حَدَّثَنَا مُحَمَّدُ بْنُ الصَّبَّاحِ، أَتَبَّانَا سُفِيَّاً، عَنْ
صَمْرَةَ بْنِ سَعِيدٍ، عَنْ عُبَيْدِ اللَّهِ بْنِ عَبْدِ اللَّهِ، قَالَ
خَرَجَ عُمَرُ يَوْمَ عِيدٍ فَأَرْسَلَ إِلَيْ أَبِي وَاقِدِ الْلَّيْثِيِّ
بِأَيِّ شَيْءٍ كَانَ النَّبِيُّ . صَلَى اللَّهُ عَلَيْهِ وَسَلَّمَ . يَقُولُ
فِي مِثْلِ هَذَا الْيَوْمِ قَالَ بِ{ق} وَاقْتَرَبَتْ .

Reference: Sunan Ibn Majah, Book 5, Hadith 1341 – Grade: Saheeh

It was narrated from Ibn 'Abbas that the Prophet ﷺ used to recite in the 'Eid prayer "Glorify the Name of your Lord, the Most High." [Al-A'la (87)] and "Has there come to you the narration of the overwhelming?" [Al-Ghaashiyah (88)]

حَدَّثَنَا أَبُو بَكْرٍ بْنُ حَلَادٍ الْبَاهِلِيُّ، حَدَّثَنَا وَكِيعٌ
بْنُ الْجَرَاحِ، حَدَّثَنَا مُوسَى بْنُ عَبِيدَةَ، عَنْ مُحَمَّدِ
بْنِ عَمْرُو بْنِ عَطَاءٍ، عَنْ أَبِنِ عَبَاسٍ، أَنَّ النَّبِيَّ .



صَلَى اللَّهُ عَلَيْهِ وَسَلَّمَ . كَانَ يَقْرَأُ فِي الْعِيدَيْنِ بِ
﴿سَبْحَنَ اسْمَ رَبِّكَ الْأَعْلَى﴾ وَ ﴿هَلْ أَتَكَ حَدِيثُ الْعَاشِيَةِ﴾ .

Reference: Sunan Ibn Majah, Book 5, Hadith 1342 – Grade: Saheeh

Does the prostration of forgetfulness apply to Eid salah?



Key point: Yes, the sajdah sahw applies to Eid Salah too.

It is prescribed to do the prostration of forgetfulness (sujood as-sahw) in naafil prayers just as it is prescribed in obligatory prayers; it is exactly the same. This is the view of the majority of scholars.

That is because the basic principle is that it is prescribed to do the prostration of forgetfulness in prayer when there is the reason for doing it, and the Lawgiver made no differentiation between obligatory and naafil prayers in that regard.

Shaykh Ibn Baaz (may Allah have mercy on him) said:

The prostration of forgetfulness is prescribed in all prayers, both naafil and obligatory, because of the general meaning of the hadeeths. (Majmoo' Fataawa Ibn Baaz, 30;13)

There does not seem to be any difference of opinion among the early scholars regarding this matter. However, the well-known view amongst the later Hanafis is that it is better not to do the prostration of forgetfulness in Jumu'ah and Eid prayer if a large number of people are present, lest that confuse the worshippers, although in principle they also do not differentiate in the ruling on prostration of forgetfulness between obligatory and naafil prayers; rather they thought it was better not to do it with a large congregation for the reasons mentioned.

Ibn 'Abideen said in al-Haashiyah, 2/157:

"The favoured view among the later scholars is that he should not do the prostration of forgetfulness in Jumu'ah and Eid prayer, lest the ignorant think that something has been added. This is what it says in as-Siraaj and elsewhere. But that does not mean that it is not permissible; rather it is better not to do it so that the people will not become confused."

It is clear from the words of Ibn 'Abideen and others that this opinion is only well-known among the later Hanafis. As for the imams of the madhhabs and the earlier scholars, this is not known from them; rather what is well known from them is the opposite, as is clear from the above. Muhammad ibn al-



Hasan ash-Shaybaani, the companion of Imam Abu Haneefah, the propagator of his madhab and the faqeeh of Iraq, said that the prostration of forgetfulness should be done (if required) in the Eid prayer, Jumu'ah and all other prayers. (Al-Mabsoot, 1/383)

In accordance with above, our preferred opinion is that the prostration of forgetfulness is prescribed in all prayers, whether obligatory or naafil, if the reason for doing it is present. There is no differentiation between Eid prayer, Jumu'ah prayer, or any other prayer, whether obligatory or naafil.

What are the guidelines regarding the Khutbah of Eid?



Key point: The Imam can deliver one or two khutbahs. There should be plenty of takbirat in them.
The khutbah is to be delivered after the salah.

The following points become clear from the ahadith below:

1. Khutbah(s) of Eid is given after the prayer
2. It is not mandatory for everyone to attend the khutbah
3. In the khutbah, the Prophet ﷺ encouraged charity.
4. There should be a lot of Takbir in the khutbah. Takbir should also be said between the khutbahs

Ibn Umar narrated:

"Allah's Messenger, Abu Bakr, and Umar would pray during the two Eid before the Khutbah, then they would give the Khutbah."

Reference: Jami' at-Tirmidhi 531 – Grade: Saheeh

It was narrated from 'Abdullah bin As-SA'ib that:
The Prophet ﷺ offered the 'Eid prayer and said:
'Whoever would like to leave, let him leave, and
whoever would like to stay for the Khutbah, let
him stay.'

عَنْ ابْنِ عُمَرَ، قَالَ كَانَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ وَأَبُو بَكْرٍ وَعُمَرَ يُصَلِّوْنَ فِي الْعِيَدَيْنِ قَبْلَ الْخُطْبَةِ ثُمَّ يَخْطُبُونَ

حَدَّثَنَا مُحَمَّدُ بْنُ يَحْيَى بْنُ أَئْيُوبَ، قَالَ حَدَّثَنَا الْفَضْلُ بْنُ مُوسَى، قَالَ حَدَّثَنَا ابْنُ جُرَيْجٍ، عَنْ عَطَاءً، عَنْ عَبْدِ اللَّهِ بْنِ السَّائِبِ، أَنَّ النَّبِيَّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ صَلَّى الْعِيدَ قَالَ "مَنْ أَحَبَ أَنْ يَنْصَرِفَ فَلْيَنْصَرِفْ وَمَنْ أَحَبَ أَنْ يُقِيمَ لِلْخُطْبَةِ فَلْيُقِيمْ".

Reference: Sunan an-Nasa'i 1571 – Grade: Hassan



It was narrated that 'Abdullah bin Sa'ib said: "I attended the 'Eid prayer with the Messenger of Allah (ﷺ). He led us in offering the 'Eid prayer, then he said: 'I have finished the prayer. Whoever wants to sit (and listen to) the sermon, then let him sit, and whoever wants to leave, then let him leave.'"

حَدَّثَنَا هَدِيَّةُ بْنُ عَبْدِ الْوَهَابِ، وَعَمْرُو بْنُ رَافِعٍ الْبَجْلِيُّ، قَالَ حَدَّثَنَا الْفَضْلُ بْنُ مُوسَى، حَدَّثَنَا أَبْنُ جُرَيْجٍ، عَنْ عَطَاءٍ، عَنْ عَبْدِ اللَّهِ بْنِ السَّائِبِ، قَالَ حَضَرَتُ الْعِيدَ مَعَ رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ . فَصَلَّى بِنَ الْعِيدَ ثُمَّ قَالَ "قَدْ قَضَيْنَا الصَّلَاةَ فَمَنْ أَحَبَّ أَنْ يَجْلِسْ لِلْخُطْبَةِ فَلْيَجْلِسْ وَمَنْ أَحَبَّ أَنْ يَذْهَبَ فَلْيَذْهَبْ " .

Reference: Sunan Ibn Majah, Book 5, Hadith 1349 – Grade: Saheeh

It was narrated that Abu Sa'eed said: "Marwan brought the pulpit out one 'Eid day and started to deliver the sermon before the prayer. A man stood up and said: 'O Commander of the Believers, you have gone against the Sunnah. You have brought the pulpit out on the day of 'Eid and it was not brought out before, and you started with the sermon before the prayer, when this was not done before.' Abu Sa'eed said: 'As for this man, he has done his duty. I heard the Messenger of Allah (ﷺ) say: "Whoever among you sees an evil action, and he is able to change it with his hand, then change it with his hand (by taking action); if he cannot, (do so) with his tongue then with his tongue (by speaking out); and if he cannot then with his heart (by hating it and feeling that it is wrong), and that is the weakest of faith."

حَدَّثَنَا أَبُو كَرْيَبٍ، حَدَّثَنَا أَبُو مُعاوِيَةَ، عَنِ الْأَعْمَشِ، عَنْ إِسْمَاعِيلَ بْنِ رَجَاءٍ، عَنْ أَبِيهِ، عَنْ أَبِي سَعِيدٍ، وَعَنْ قَيْسِ بْنِ مُسْلِمٍ، عَنْ طَارِقِ بْنِ شَهَابٍ، عَنْ أَبِي سَعِيدٍ، قَالَ أَخْرَجَ مَرْوَانُ الْمِنْبَرَ يَوْمَ الْعِيدِ فَبَدَا بِالْخُطْبَةِ قَبْلَ الصَّلَاةِ فَقَامَ رَجُلٌ فَقَالَ يَا مَرْوَانَ حَالَفْتُ النُّسْنَةَ أَخْرَجْتَ الْمِنْبَرَ يَوْمَ عِيدٍ وَمَمْ يَكُنْ يُخْرُجُ بِهِ وَبَدَأْتَ بِالْخُطْبَةِ قَبْلَ الصَّلَاةِ وَمَمْ يَكُنْ يُبَدِّأُ بِهَا . فَقَالَ أَبُو سَعِيدٍ أَمَّا هَذَا فَقَدْ قَضَى مَا عَلِمَ بِهِ سَعْفَتْ رَسُولُ اللَّهِ . صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ . يَقُولُ " مَنْ رَأَى مُنْكَرًا فَاسْتَطَاعَ أَنْ يُعَيِّرْهُ بِيَدِهِ فَلْيُعَيِّرْهُ بِيَدِهِ إِنْ لَمْ يَسْتَطِعْ فِي لِسَانِهِ فَإِنْ لَمْ يَسْتَطِعْ بِلِسَانِهِ فِي قَلْبِهِ وَذَلِكَ أَضْعَفُ الْإِيمَانِ " .

Reference: Sunan Ibn Majah, Book 5, Hadith 1334 – Grade: Saheeh

Abu Sa'eed Al-Khudri said: "The Messenger of Allah (ﷺ) used to go out on the day of 'Eid and lead the people in praying two Rak'ah, then he would say the Salam and stand on his two feet facing the people while they were sitting down. He would say: 'Give in

عَنْ عِيَاضِ بْنِ عَبْدِ اللَّهِ، أَخْبَرَنِي أَبُو سَعِيدٍ الْخُدْرِيُّ، قَالَ كَانَ رَسُولُ اللَّهِ . صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ . يَخْرُجُ يَوْمَ الْعِيدِ فَيُصَلِّي بِالنَّاسِ رَكْعَيْنِ ثُمَّ



charity. Give in charity.' Those who gave most in charity were the women, (they would give) earrings and rings and things. If he wanted to send out an expedition he would mention it, otherwise he would leave."

يُسَلِّمُ فَيَقْفُ عَلَى رِجْلَيْهِ فَيَسْتَقْبِلُ النَّاسَ وَهُمْ جُلُوسٌ فَيَقُولُ " تَصَدَّقُوا تَصَدَّقُوا " . فَأَكْثَرُ مَنْ يَتَصَدَّقُ النِّسَاءُ بِالْقُرْطِ وَالْحَاتِمِ وَالشَّيْءِ فَإِنْ كَانَتْ حَاجَةً يُرِيدُ أَنْ يَبْعَثَ بَعْضًا ذَكْرَهُ هُمْ وَإِلَّا اُنْصَرَفَ

Reference: Sunan Ibn Majah, Book 5, Hadith 1347 – Grade: Saheeh

It was narrated from 'Abdur-Rahman bin Sa'd bin 'Ammar bin Sa'd, the Mu'adhdhin, that his father narrated, from his father, that his grandfather said:

"The Prophet ﷺ used to say the Takbir between the two sermons and he used to say the Takbir a great deal in the sermon of 'Eid."

حَدَّثَنَا هِشَامُ بْنُ عَمَّارٍ، حَدَّثَنَا عَبْدُ الرَّحْمَنِ بْنُ سَعْدٍ بْنِ عَمَّارٍ بْنِ سَعْدٍ الْمُؤْذِنِ، حَدَّثَنِي أَبِي، عَنْ أَبِيهِ، عَنْ جَدِّهِ، قَالَ كَانَ النَّبِيُّ - صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ - يُكَسِّرُ بَيْنَ أَصْعَافِ الْخُطْبَةِ يُكْثِرُ التَّكْبِيرَ فِي خُطْبَةِ الْعِيدَيْنِ .

Reference: Sunan Ibn Majah, Book 5, Hadith 1346 – Grade: Daif

Commentary:

The majority of scholars, of the four madhhabs and others, are of the view that two khutbahs should be given on Eid, and the imam should sit briefly between them, as is done in the Jumu'ah (Friday) khutbah. However, there is a group of scholars who recommend one khutbah. It is, accordingly, a matter that is subject to ijtihaad, and it is flexible. There is no definitive text in the Sunnah concerning this matter. It is accordingly for the imam to decide upon whatever he thinks is closest to the Sunnah.

Is it recommended for the Imam to specifically address women?



Key point: Yes, following the Sunnah, the Imam should specifically address the women if they are available in the congregation

Narrated Ibn Juraij:

'Ata' told me that he had heard Jabir bin 'Abdullah saying, "The Prophet ﷺ stood up to offer the prayer of the 'Id ul Fitr. He first offered the prayer and then delivered the Khutba. After finishing it he got down (from the pulpit) and

حَدَّثَنِي إِسْحَاقُ بْنُ إِبْرَاهِيمَ بْنِ نَصْرٍ، قَالَ حَدَّثَنَا عَبْدُ الرَّزَاقَ، قَالَ حَدَّثَنَا أَئْنُ حُرَيْجٌ، قَالَ أَحْبَرِي عَطَاءُ، عَنْ جَابِرٍ بْنِ عَبْدِ اللَّهِ، قَالَ سَمِعْتُهُ يَقُولُ



went towards the women and advised them [for charity] while he was leaning on Bilal's hand. Bilal was spreading out his garment where the women were putting their alms." I asked 'Ata' whether it was the Zakat of 'Id ul Fitr. He said, "No, it was just alms given at that time. Some lady put her finger ring and the others would do the same." I said, (to 'Ata'), "Do you think that it is incumbent upon the Imam to give advice to the women (on Eid day)?" He said, "No doubt, it is incumbent upon the Imams to do so and why should they not do so?"

قَاتَمَ النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ يَوْمَ الْفِطْرِ، فَصَلَّى
فَبَدَا بِالصَّلَاةِ ثُمَّ حَطَبَ، فَلَمَّا فَرَغَ نَزَلَ فَاتَّى
النِّسَاءَ، فَذَكَرُهُنَّ وَهُوَ يَتَوَكَّلُ عَلَى يَدِ بِلَالٍ وَبِلَالٌ
بَاسِطٌ شَوْبَهٌ، يُلْقِي فِيهِ النِّسَاءُ الصَّدَقَةَ. قُلْتُ
لِعَطَاءٍ زَكَاةً يَوْمَ الْفِطْرِ قَالَ لَا وَلَكِنْ صَدَقَةً
يَتَصَدَّقُنَّ حِينَئِذٍ، ثُلُقِي فَتَحَهَا وَيُلْقِيَنَّ. قُلْتُ
أَتَرَى حَفَّا عَلَى الْإِمَامِ ذَلِكَ وَيُذَكِّرُهُنَّ قَالَ إِنَّهُ
لَحْقٌ عَلَيْهِمْ، وَمَا هُمْ لَا يَفْعَلُونَهُ

Reference: Sahih al-Bukhari 978 – Grade: Saheeh

Commentary:

Shaykh Ibn Uthaymeen said:

If he is speaking via a microphone and the women can hear him, he should devote the end of his khutbah to exhorting the women in particular. If he is not using a microphone and the women cannot hear him, then he should go to them, accompanied by one or two other men, and say a few words to them.

In accordance with the above guidelines, we propose the following two short khutbahs for the Eid salah.

THE TWO KHUTBAH'S FOR EID

FIRST KHUTBAH:

الله أَكْبَرَ الله أَكْبَرَ الله أَكْبَرَ لا إِلَهَ إِلَّا الله

الله أَكْبَرَ الله أَكْبَرَ وَلِلَّهِ الْحَمْدُ

الله أَكْبَرَ الله أَكْبَرَ الله أَكْبَرَ لا إِلَهَ إِلَّا الله

الله أَكْبَرَ الله أَكْبَرَ وَلِلَّهِ الْحَمْدُ



اللَّهُ أَكْبَرُ كَبِيرًا وَالْحَمْدُ لِلَّهِ كَثِيرًا وَسُبْحَانَ اللَّهِ بُكْرَةً وَأَصِيلًا
لَا إِلَهَ إِلَّا اللَّهُ وَحْدَهُ صَدَقَ وَعْدَهُ وَنَصَرَ عَبْدَهُ وَأَعَزَّ جُنْدَهُ وَهَزَمَ
الْأَخْزَابَ وَحْدَهُ

لَا إِلَهَ إِلَّا اللَّهُ وَلَا نَعْبُدُ إِلَّا إِيَّاهُ
مُخْلِصِينَ لَهُ الدِّينَ وَلَوْ كَرِهَ الْكَافِرُونَ

(Saheeh Muslim, Book 6, Hadith 1371)

لَا إِلَهَ إِلَّا اللَّهُ وَاللَّهُ أَكْبَرُ وَلِلَّهِ الْحَمْدُ

(Allah is most Great, much praise be to Allah and glory be to Allah at the beginning and end of the day. Allah is most Great and we worship none but Allah, and we make our worship purely for Him (alone) however much the disbelievers may hate that. There is no god but Allah alone; He fulfilled His promise and granted victory to His slave and defeated the Confederates alone. There is no God but Allah and Allah is most Great)," then he has done well.)

أَلْحَمْدُ لِلَّهِ نَحْمَدُهُ وَنَسْتَعِينُهُ وَنَعُوذُ بِاللَّهِ مِنْ شُرُورِ أَنفُسِنَا وَمِنْ سَيِّئَاتِ
أَعْمَالِنَا مَنْ يَهْدِهِ اللَّهُ فَلَا مُضِلَّ لَهُ وَمَنْ يُضْلِلَ فَلَا هَادِي لَهُ وَأَشْهُدُ أَنْ
لَا إِلَهَ إِلَّا اللَّهُ وَحْدَهُ لَا شَرِيكَ لَهُ وَأَنَّ مُحَمَّدًا عَبْدُهُ وَرَسُولُهُ

(Sunan Ibn Majah, Book 9, Hadith 1968)

اللَّهُ أَكْبَرُ اللَّهُ أَكْبَرُ اللَّهُ أَكْبَرُ لَا إِلَهَ إِلَّا اللَّهُ
اللَّهُ أَكْبَرُ اللَّهُ أَكْبَرُ اللَّهُ أَكْبَرُ وَلِلَّهِ الْحَمْدُ



قَالَ اللَّهُ تَعَالَى فِي قُرْآنِ الْحَكِيمِ ، أَمَّا بَعْدُ أَعُوذُ بِاللَّهِ مِنَ الشَّيْطَانِ

الرَّجِيمِ، بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ،

يَا أَيُّهَا الَّذِينَ آمَنُوا اتَّقُوا اللَّهَ حَقَّ تُقَاتِهِ وَلَا تَمُونُ إِلَّا وَأَنْتُمْ مُسْتَلِمُونَ

(Surah Aal Imran, Ayah 102)

اللَّهُ أَكْبَرُ اللَّهُ أَكْبَرُ اللَّهُ أَكْبَرُ لَا إِلَهَ إِلَّا اللَّهُ

اللَّهُ أَكْبَرُ اللَّهُ أَكْبَرُ وَلِلَّهِ الْحَمْدُ

IF YOU HAVE TO SAY ANYTHING IN URDU OR ENGLISH, YOU CAN DO SO OVER HERE.

أَقُولُ قُولِي هَذَا وَاسْتَغْفِرُ اللَّهَ لِي وَلَكُمْ

(Saheeh Ibn Hibban, 3828; Silisila Ahadith Saheeha, 2803)

فَاسْتَغْفِرُوهُ

إِنَّهُ هُوَ الْغَفُورُ الرَّحِيمُ

(Surah Az-Zumar, Ayah 53)

SECOND KHUTBAH:

اللَّهُ أَكْبَرُ اللَّهُ أَكْبَرُ اللَّهُ أَكْبَرُ لَا إِلَهَ إِلَّا اللَّهُ

اللَّهُ أَكْبَرُ اللَّهُ أَكْبَرُ وَلِلَّهِ الْحَمْدُ

اللَّهُ أَكْبَرُ اللَّهُ أَكْبَرُ اللَّهُ أَكْبَرُ لَا إِلَهَ إِلَّا اللَّهُ

اللَّهُ أَكْبَرُ اللَّهُ أَكْبَرُ وَلِلَّهِ الْحَمْدُ



الْحَمْدُ لِلَّهِ حَمْدًا طَيِّبًا كَثِيرًا مُبَارَكًا فِيهِ ،

(Sunan an-Nasa'i 931)

أَحَمَدُهُ وَأَشْكُرُهُ، وَأَتُوبُ إِلَيْهِ وَأَسْتَغْفِرُهُ

أَشْهَدُ أَنْ لَا إِلَهَ إِلَّا اللَّهُ وَحْدَهُ لَا شَرِيكَ لَهُ وَأَشْهَدُ أَنَّ مُحَمَّدًا عَبْدُهُ

وَرَسُولُهُ رَضِيَتُ بِاللَّهِ رَبِّيَا وَبِمُحَمَّدٍ رَسُولاً وَبِالإِسْلَامِ دِينًا

(Sunan Abi Dawud 525)

صَلَّى اللَّهُ وَسَلَّمَ وَبَارَكَ عَلَيْهِ وَعَلَى آلِهِ وَأَصْحَابِهِ وَمَنِ اهْتَدَى بِهُدَاهُمْ
إِلَى يَوْمِ الدِّينِ

اللَّهُ أَكْبَرُ اللَّهُ أَكْبَرُ اللَّهُ أَكْبَرُ لَا إِلَهَ إِلَّا اللَّهُ

اللَّهُ أَكْبَرُ اللَّهُ أَكْبَرُ وَلِلَّهِ الْحَمْدُ

رَبَّنَا آتَنَا فِي الدُّنْيَا حَسَنَةً وَفِي الْآخِرَةِ حَسَنَةً وَقِنَا عَذَابَ النَّارِ

(Surah Baqarah, Ayat 201)

قَالَ اللَّهُ فِي قُرْآنِ الْحَكِيمِ، أَمَّا بَعْدُ أَعُوذُ بِاللَّهِ مِنَ الشَّيْطَانِ الرَّجِيمِ،

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ،

لَنْ تَنَالُوا الْبِرَّ حَتَّىٰ تُنْفِقُوا مَا تُحِبُّونَ

(Surah Aal Imran, Ayat 92)



يَا أَيُّهَا الْمُسْلِمُونَ، يَا مَعْشَرَ النِّسَاءِ

تَصَدَّقُوا! تَصَدَّقُوا!

(Sahih Muslim 889)

سُبْحَانَ رَبِّ الْعَزَّةِ عَمَّا يَصِفُونَ وَسَلَامٌ عَلَى الْمُرْسَلِينَ وَالْحَمْدُ لِلَّهِ

رَبِّ الْعَالَمِينَ

(Surah Saffat, Ayat 180-182)

اللَّهُ أَكْبَرُ اللَّهُ أَكْبَرُ اللَّهُ أَكْبَرُ لَا إِلَهَ إِلَّا اللَّهُ

اللَّهُ أَكْبَرُ اللَّهُ أَكْبَرُ وَلِلَّهِ الْحَمْدُ

What is the ruling on congratulating each other on the Eid day?



Key point: It is recommended to congratulate one another on the days of Eid and to supplicate for Allah to accept our good deeds during Ramadan and the Hajj season.

Muhammad ibn Ziyad reported:

كُنْتَ مَعَ أَبِي أُمَّاتَةَ الْبَاهْلِيِّ وَغَيْرِهِ مِنْ أَصْحَابِ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ فَكَانُوا إِذَا رَجَعُوا مِنْ الْعِيدِ يَقُولُ
بَعْضُهُمْ لَبَعْضٍ تَقْبَلَ اللَّهُ مِنَّا وَمِنْكُمْ

I was with Abu Umamah al-Bahili and others among the companions of the Prophet, peace and blessings be upon him, and when they would return from the Eid prayer, they would say to each other:



تَقْبِلَ اللَّهُ مِنَّا وَمِنْكُ

May Allah accept good deeds from us and from you.

Imam Ahmad, may Allah have mercy on him, said:

وَلَا بُأْسَ أَنْ يَقُولَ الرَّجُلُ لِلرَّجُلِ يَوْمَ الْعِيدِ تَقْبِلَ اللَّهُ مِنَّا وَمِنْكُ

There is nothing wrong if a man says to another man on the day of the Eid celebration: May Allah accept good deeds from us and from you.

Source: al-Mughnī 2/129

Similarly, it is also reported that Jubayr ibn Nufayr said: When the companions of the Prophet ﷺ met one another on the day of Eid, they would say to one another, "May Allah accept (good deeds) from us and from you." Ibn Hajar said, its isnaad is hasan. Al-Fath, 2/446.

The etiquette of Eid, therefore, includes the congratulations and good wishes exchanged by people. Scholars explain that one can use any good wording for this purpose, such as "Taqabbala Allah minna wa minkum" or "Eid mubaarak" and other permissible expressions of congratulations.

Offering congratulations was something that was well known among the Sahaabah, and scholars such as Imam Ahmad and others allowed it. Undoubtedly, these congratulations are among the noble characteristics among the Muslims.

Should one adopt a different route for coming back from the Eid prayer?



Key point: It is recommended to follow a different way for going back home.

Abu Hurairah narrated:

"When Allah's Messenger would go out on the day of Eid by one route, he would return by another."

Reference: Jami' at-Tirmidhi 541 – Grade: Saheeh

Ibn al-Qayyim commented on this tradition, writing:

عَنْ أَبِي هُرَيْرَةَ، قَالَ كَانَ النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ إِذَا حَرَجَ يَوْمَ الْعِيدِ فِي طَرِيقٍ رَجَعَ فِي غَيْرِهِ

فَقِيلَ لِيُسَلِّمَ عَلَى أَهْلِ الطَّرِيقَيْنِ وَقِيلَ لِيَتَالَ بَرَكَاتَهُ
الْفَرِيقَانِ وَقِيلَ لِيُفْضِيَ حَاجَةً مَنْ لَهُ حَاجَةٌ



It is said that the reason he did this was to greet the people with peace who lived on both fairways, or so that the blessings of his passing would reach both areas, or to fulfill the needs of those among them. It is said that he did so to establish the symbols of Islam in the various roads and paths. Another reason given is that he did so to frustrate the hypocrites when they witnessed the might of Islam and its people. It is said that he did so in order for the various areas to testify to his obedience to Allah. Surely, he who walks to the mosque and the place of prayer will earn this virtue: one step raises him a degree and another erases a sin until he returns home. It is also said, and this is the correct opinion, that all the reasons mentioned here are possible as well as other unknown wisdom that always accompanied his actions.

Reference: : Zād al-Ma'ād 1/432

It was narrated from Ibn 'Umar that he used to go out to the 'Eid prayers via one route, and return via another, and he said that the Messenger of Allah (ﷺ) used to do that.

مِنْهُمَا وَقَيْلَ لِيُظْهِرْ شَعَائِرَ الْإِسْلَامِ فِي سَائِرِ
الْفِجَاجِ وَالطَّرُقِ وَقَيْلَ لِيُغَيِّظَ الْمُنَافِقِينَ بِرُؤُسِهِمْ
عِزَّةُ الْإِسْلَامِ وَأَهْلَهُ وَقِيَامُ شَعَائِرِهِ وَقَيْلَ لِتُكْرِرُ
شَهَادَةُ الْبِقَاعِ فَإِنَّ الدَّاهِبَ إِلَى الْمَسْجِدِ
وَالْمُصَلَّى إِحْدَى حُطُوطِهِ تَرْفَعُ دَرَجَةً وَالْأُخْرَى
تَحْكُمُ خَطِيئَةً حَتَّى يَرْجِعَ إِلَى مَنْزِلِهِ وَقَيْلَ وَهُوَ
الْأَصْحُ إِنَّهُ لِذَلِكَ كُلِّهِ وَلِغَيْرِهِ مِنَ الْحِكْمِ الَّتِي لَا
يَعْلَمُ فِعْلُهُ عَنْهَا

Reference: Sunan Ibn Majah Book 5, Hadith 1358 – Grade: Saheeh

Is it recommended to offer 2 Rakahs after getting back from Eid prayer?



Key point: It is recommended to offer two rakah prayer after reaching home from the Eid prayer.



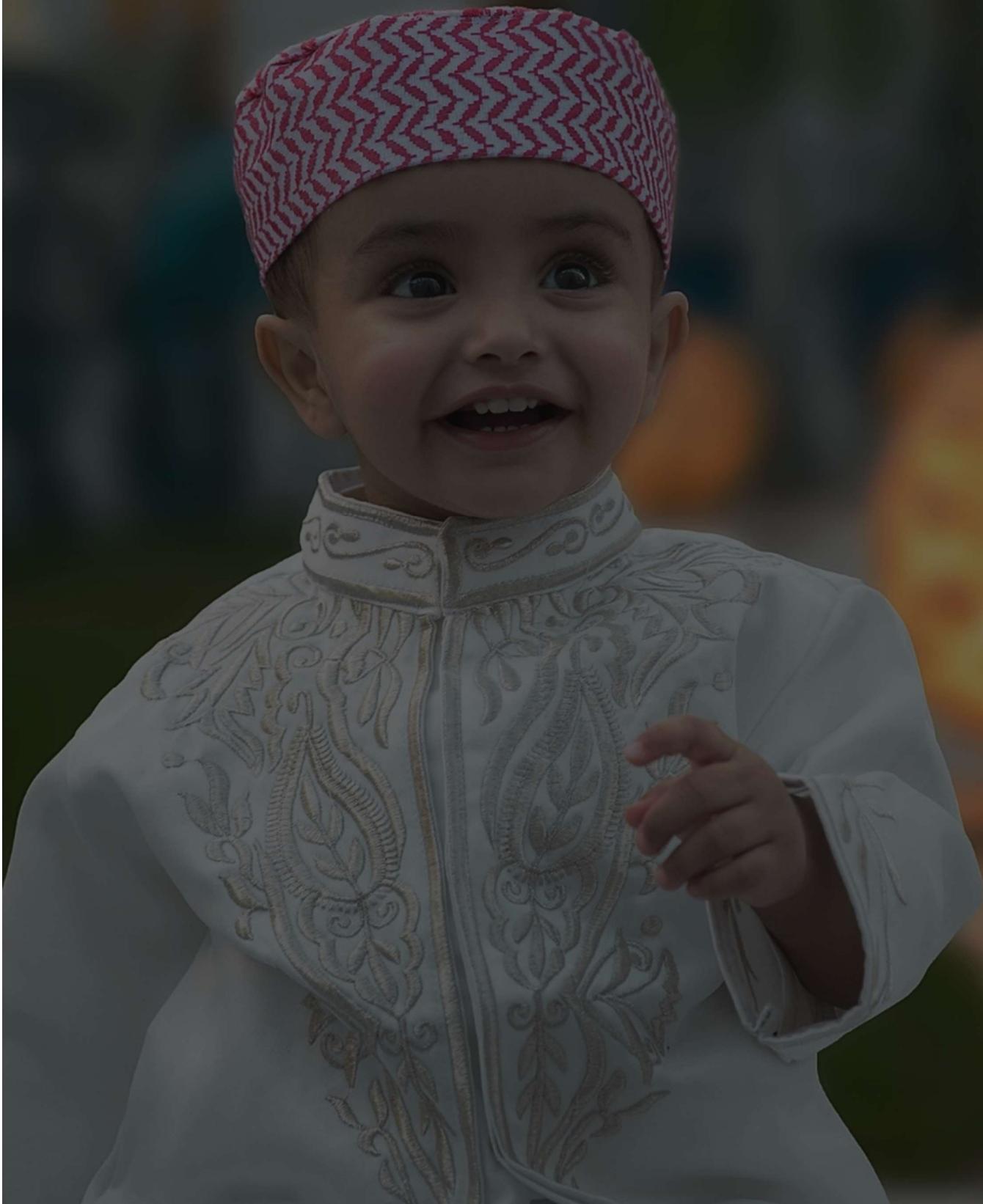
Narrated Abu Sa'id (RA):

The Prophet ﷺ never used to offer any prayer before the 'Eid prayer. But when he went back home, he used to pray two Rak'at. [Reported by Ibn Majah through a Hasan (good) chain of narrators].

وَعَنْ أَبِي سَعِيدٍ قَالَ: {كَانَ رَسُولُ اللَّهِ - صَلَى اللَّهُ عَلَيْهِ وَسَلَّمَ - لَا يُصَلِّي قَبْلَ الْعِيدِ شَيْئًا, فَإِذَا رَجَعَ إِلَى مَنْزِلِهِ صَلَّى رَكْعَتَيْنِ }

Reference: Buloogh ul Maram, Book 2, Hadith 493 – Grade: Hasan

SECTION 4: SLAUGHTERING ANIMALS ON EID UL ADHA





Can the animal be slaughtered before the Eid prayer?



Key point: Slaughter for the Eid Al-Adha can only be done after the Eid prayer.

It was narrated from Anas bin Malik that a man slaughtered on the Day of Sacrifice, (meaning) before the 'Eid prayer, and the Prophet ﷺ ordered him to do it again.

عَنْ أَنَسِ بْنِ مَالِكٍ، أَنَّ رَجُلًا، ذَبَحَ يَوْمَ النَّحرِ قَبْلَ الصَّلَاةِ فَأَمْرَهُ النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ أَنْ يُعِيدَ .

Reference: Sunan Ibn Majah, 1351 – Grade: Saheeh

Can the animal be slaughtered at the place of offering the Eid prayer?



Key point: It was the Sunnah of the Prophet ﷺ to slaughter the animal for Eid ul Adha at the place of prayer

It was narrated from Ibn 'Umar that the Prophet ﷺ used to slaughter at the prayer place (of the 'Eid congregation).

حَدَّثَنَا مُحَمَّدُ بْنُ بَشَّارٍ، حَدَّثَنَا أَبُو بَكْرٍ الْخَنْفِيُّ، حَدَّثَنَا أَسَامَةُ بْنُ زَيْدٍ، عَنْ نَافِعٍ، عَنْ أَبْنِ عُمَرَ، عَنِ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ أَنَّهُ كَانَ يَذْبَحُ بِالْمُصَلَّى .

Reference: Jami' at-Tirmidhi 541 – Grade: Saheeh

Narrated Jabir bin 'Abdullah:
"I attended the Eid Al-Adha' with the Prophet ﷺ at the Musalla. When he finished his Khutbah, he descended from his Minbar and was given a male sheep. The Messenger of Allah ﷺ slaughtered it with his hand and said: 'Bismillah,

عَنْ جَابِرٍ بْنِ عَبْدِ اللَّهِ، قَالَ شَهِدْتُ مَعَ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ الْأَضْحَى بِالْمُصَلَّى فَلَمَّا قَضَى حُطْبَةَ نَزَلَ عَنْ مِنْبَرِهِ فَأَتَيْتُهُ بِكَبْشٍ فَذَبَحَهُ



Wa Allahu Akbar, this from me and whoever does not slaughter from my Ummah."

رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ يَبْدِئُ وَقَالَ بِسْمِ
اللَّهِ وَاللَّهُ أَكْبَرُ هَذَا عَيْنِي وَعَمَّنْ لَمْ يُضَحِّ مِنْ أُمَّتِي

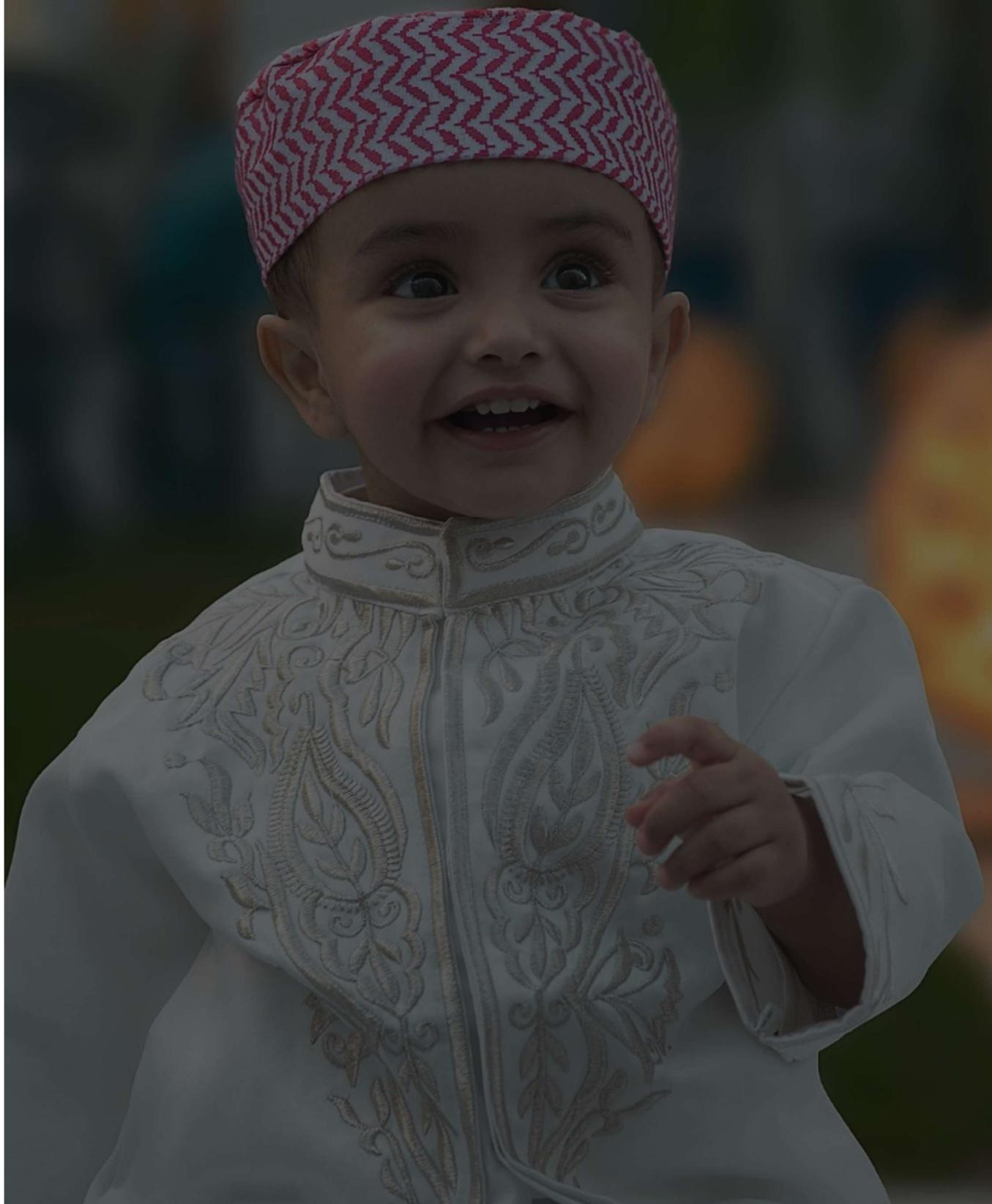
Reference: Jami' at-Tirmidhi 1521 – Grade: Hassan

It was narrated that Jabir bin 'Abdullah said: "The Messenger of Allah (ﷺ) sacrificed two rams on the Day of 'Eid. When he turned them to face towards the prayer direction he said: 'Verily, I have turned my face towards Him Who has created the heavens and the earth, as a monotheist, and I am not of the polytheists. Verily, my prayer, my sacrifice, my living, and my dying are for Allah, the Lord of all that exists. He has no partner. And of this I have been commanded, and I am the first of the Muslims. [6:79,162-163] O Allah, from You to You, on behalf of Muhammad and his nation.'"

حَدَّثَنَا هِشَامُ بْنُ عَمَّارٍ، حَدَّثَنَا إِسْمَاعِيلُ بْنُ عَيَّاشٍ، حَدَّثَنَا مُحَمَّدُ بْنُ إِسْحَاقَ، عَنْ يَيْرَدَ بْنِ أَبِي حَيْبٍ، عَنْ أَبِي عَيَّاشٍ الزُّرْقَيِّ، عَنْ جَابِرِ بْنِ عَبْدِ اللَّهِ، قَالَ ضَحَّى رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ . يَوْمَ عِيدِ بِكَبِيشَيْنِ فَقَالَ حِينَ وَجَهَهُمَا إِلَيْيَ وَجَهْتُ وَجْهِي لِلَّذِي فَطَرَ السَّمَاوَاتِ وَالْأَرْضَ حَنِيفًا وَمَا أَنَا مِنَ الْمُشْرِكِينَ إِنَّ صَلَاتِي وَسُسُوكِي وَمَحْيَايَ وَمَمَاتِي لِلَّهِ رَبِّ الْعَالَمِينَ لَا شَرِيكَ لَهُ وَبِذَلِكَ أُمِرْتُ وَأَنَا أَوَّلُ الْمُسْلِمِينَ اللَّهُمَّ مِنْكَ وَلَكَ عَنْ مُحَمَّدٍ وَأُمَّتِهِ .

Reference: : Bulooogh Book 26, Hadith 3240 – Grade: Hassan

SECTION 5: OTHER ACTIVITIES FOR THE EID DAY





Is it okay to visit graveyards on Eid?



Key point: One can do that if he wishes. It is known from the hadith that the Prophet ﷺ went to Al-Baqi on Eid day.

Narrated Al-Bara':

The Prophet ﷺ went towards Al-Baqi (the graveyard at Medina) on the day of Id-ul-Adha and he offered two rakat.

حَدَّثَنَا أَبُو نُعْيَمٍ، قَالَ حَدَّثَنَا مُحَمَّدُ بْنُ طَلْحَةَ،
عَنْ رُبِيعِدِ، عَنْ الشَّعَّبِيِّ، عَنِ الْبَرَاءِ، قَالَ خَرَجَ
النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ يَوْمًا أَضْحَى إِلَى الْبَقِيعِ
فَصَلَّى رُكُوعَتِينِ

Reference: Sahih al-Bukhari 976

Commentary:

Some people believe that it is required to visit the graveyards on Eid and convey their greetings to the occupants of the graves. Visiting the graves is not something that is mandatory for the day of Eid or Friday or any particular day – it can be done on any day. It was proven that the Prophet ﷺ visited the graves at night. The Prophet ﷺ said: “Visit the graves for they will remind you of the Hereafter.”

Is it okay to give Eidi and gifts on Eid?



Key point: Exchanging gifts is encouraged in Islam. There is nothing wrong in giving out Eidi (a small amount given to kids on Eid as a gift).

Al-Bara' said:

Someone presented a bow to the Prophet ﷺ on the 'Id (festival). So he preached leaning on it.

عَنْ أَبِي هُرَيْرَةَ عَنِ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ
تَكَادُوا تَحَابُّوا

Reference: Sunan Abi Dawud 1145 – Grade: Hasan

Commentary:



In some countries, it is a custom that on Eid day, small children are given gifts or some small amounts of money called as "Eidiyyah" or "Eidi" in order to make them happy. There is nothing wrong with that; rather it is a good custom that brings joy to the Muslim, whether he is old or young, and it is something that is encouraged in Islam.

Is it okay to have celebrations and fun activities on the Eid day



Key point: You can have celebrations and fun activities on Eid day as long as they do not violate any sharia aspects. There are evidences for that from the Sunnah (examples below).

It was narrated from 'Aishah that:

The Messenger of Allah (ﷺ) entered upon her and there were two girls with her who were beating the duff. Abu Bakr scolded them, but the Prophet (ﷺ) said: "Leave them, for every people has an 'Eid."

أَخْبَرَنَا قُتَيْبَةُ بْنُ سَعِيدٍ، قَالَ حَدَّثَنَا مُحَمَّدُ بْنُ جَعْفَرٍ، عَنْ مَعْمَرٍ، عَنْ الرُّهْبَرِيِّ، عَنْ عُرْوَةَ، عَنْ عَائِشَةَ، أَنَّ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ دَخَلَ عَلَيْهَا وَعِنْدَهَا جَارِيَتَانِ تَضَرِّبَانِ بِدُفَّقَيْنِ فَأَنْتَهَرُهُمَا أَبُو بَكْرٍ فَقَالَ النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ "دَعْهُمْ فَإِنَّ لِكُلِّ قَوْمٍ عِيدًا" .

Reference: Sunan an-Nasa'i 1593 – Grade: Saheeh

It was narrated that 'Aishah said:

"The black people came and played in front of the Prophet (ﷺ) on the day of 'Eid. He called me and I watched them from over his shoulder, and I continued to watch them until I was the one who moved away."

أَخْبَرَنَا مُحَمَّدُ بْنُ آدَمَ، عَنْ عَبْدَةَ، عَنْ هِشَامٍ، عَنْ أَبِيهِ، عَنْ عَائِشَةَ، قَالَتْ جَاءَ السُّوْدَانُ يَلْعَبُونَ بَيْنَ يَدَيِ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ فِي يَوْمِ عِيدٍ فَدَعَانِي فَكُنْتُ أَطْلَعُ إِلَيْهِمْ مِنْ فَوْقِ عَائِقِهِ فَمَا زِلْتُ أَنْظُرُ إِلَيْهِمْ حَتَّى كُنْتُ أَنَا الَّتِي انْصَرَفْتُ .

Reference: Sunan an-Nasa'i 1594 – Grade: Saheeh



Commentary:

As clear from the above ahadith, it is permissible to play games, sing, and enjoy amusement on the days of Eid in moderation and within the limits of Islam.

Imam Al-Ghazali inferred from these narrations the following points:

فهذه الأحاديث كلها في الصحيحين وهو نص صريح في أن الغناء واللعب ليس بحرام وفيها دلالة على أنواع من الرخص الأول اللعب ولا يخفى عادة الحبيشة في الرقص واللعب والثاني فعل ذلك في المسجد والثالث قوله صلى الله عليه وسلم دونكم يا بني أرفة وهذا أمر باللعب والتماس له فكيف يقدر كونه حراماً والرابع منه لأبي بكر وعمر رضي الله عنهما عن الإنكار والتغيير وتعليله بأنه يوم عيد أي هو وقت سرور وهذا من أسباب السرور والخامس وقوفه طويلاً في مشاهدة ذلك وسماعه لموافقة عائشة رضي الله عنها وفيه دليل على أن حسن الخلق في تطبيب قلوب النساء والصبيان بمشاهدة اللعب أحسن من خشونة الرهد والتقشف في الامتناع والمنع منه والسادس قوله صلى الله عليه وسلم ابتداء لعائشة أتشتهين أن تنظري ولم يكن ذلك عن اضطرار إلى مساعدة الأهل خوفاً من غضب أو وحشة فإن الإنتماس إذا سبق ربما كان الرد سبب وحشة وهو محذور فيقدم محذور على محذور فاما ابتداء السؤال فلا حاجة فيه والسابع الرخصة في الغناء والرخصة في التأثير بالدف

All of these traditions are reported in the two authentic books, Al-Bukhari and Muslim, and they demonstrate that singing and playing is not unlawful. From them we may deduce the following lessons. First, it is permissible to play as the Abyssinians were in the habit of dancing and playing. Second, it is permissible to do this in the mosque. Third, the Prophet's saying to Arfidah was a command and a request that they should play, so how then can playing be considered unlawful? Fourth, the Prophet prevented Abu Bakr and Umar from interrupting and scolding the players and singers, and he told Abu Bakr that this festival was a joyous occasion and that singing was a means on enjoyment. Fifth, on both occasions he stayed for a long time with Aisha, letting her watch the show of the Abyssinians and listening with her to the girls singing. This proves that it is better to be good-humored in pleasing women and children with games than to disapprove of such amusements out of a sense of harsh piety and asceticism. Sixth, the Prophet encouraged Aisha by asking her if she would like to watch. Seventh, singing and playing with the drum is permissible.

Source: *Iḥyā' Ulūm al-Dīn* 2/278

Permission to play, sing, and enjoy amusement on the days of Eid is due to the flexible, lenient, and moderate nature of Islam. In fact, the Prophet specifically wanted the Jews to witness the Muslims enjoying the days of Eid so that they could see the virtues of Islamic legislation, as many of them endured harsher prohibitions in their own religion.



Aisha reported: The Messenger of Allah, peace and blessings be upon him, placed my chin on his shoulder so I could look at the Abyssinians until I felt tired and turned away from them. The Prophet said:

لَعْلَمْ يَهُودُ أَنَّ فِي دِينِنَا فُسْحَةً إِنِّي أُرْسَلْتُ بِخَيْرِيَّةٍ سَمْكَهٍ

This is for the Jews to know that there is flexibility in our religion. Verily, I have been sent with a lenient, upright religion.

Source: Musnad Ahmad 24333, Grade: Sahih

Therefore, we should do our best to follow the traditions of the days of Eid. We should wear our best clothes, perform a ritual bath, exalt Allah on the way to prayer, attend the Eid sermon, give in charity, congratulate and supplicate for each other, and enjoy our celebration within the limits of Islam.

We ask Allah to accept our good deeds and bless our days of Eid.

What if Eid and Jumuah coincide?



Key point: There is a concession for Jumuah if it falls on the same day as Eid. However, if one wishes to offer it, there is no problem with that.

Wahb bin Kaisan said:

"Eid and Jumu'ah fell on the same day during the time of Ibn Az-Zubair, so he delayed going out until the sun had risen quite high. Then he went out and delivered a Khutbah, and he made the Khutbah lengthy. Then he came down and prayed, and he did not lead the people in praying jumu'ah that day. Mention of that was made to Ibn 'Abbas and he said: 'He has followed the sunnah.'"

أَخْبَرَنَا مُحَمَّدُ بْنُ بَشَّارٍ، قَالَ حَدَّثَنَا يَحْيَى، قَالَ
حَدَّثَنَا عَبْدُ الْحَمِيدِ بْنُ جَعْفَرٍ، قَالَ حَدَّثَنِي وَهُبْ
بْنُ كَيْسَانَ، قَالَ اجْتَمَعَ عِيدَانٌ عَلَى عَهْدِ ابْنِ
الزُّبَيرِ فَأَخَرَ الْحُرُوجَ حَتَّى تَعَالَى النَّهَارُ ثُمَّ حَرَجَ
فَخَطَبَ فَأَطَالَ الْحُطْبَةَ ثُمَّ نَزَلَ فَصَلَّى وَمَ يُصَلِّ
لِلنَّاسِ يَوْمَئِذِ الْجُمُعَةَ . فَذَكَرَ ذَلِكَ لِابْنِ عَبَّاسٍ
فَقَالَ أَصَابَ السُّنَّةَ .

Reference: Sunan an-Nasa'i 1592 – Grade: Saheeh



It was narrated that Iyas bin Abi Ramlah said: "I heard Mu'awiyah asking Zaid bin Arqam: 'Did you attend two 'Eids with the Messenger of Allah (ﷺ)?' He said: 'Yes; he prayed 'Eid at the beginning of the day then he granted a concession with regard to jumu'ah.'"

أَخْبَرَنَا عَمْرُو بْنُ عَلِيٍّ، قَالَ حَدَّثَنَا عَبْدُ الرَّحْمَنِ
بْنُ مَهْدِيٍّ، قَالَ حَدَّثَنَا إِسْرَائِيلُ، عَنْ عُثْمَانَ بْنِ
الْمُغِيْرَةِ، عَنْ إِيَّاسِ بْنِ أَبِي رَمْلَةَ، قَالَ سَمِعْتُ
مُعاوِيَةَ، سَأَلَ زَيْدَ بْنَ أَرْقَمَ أَشَهَدْتَ مَعَ رَسُولِ
اللهِ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ عِيدَيْنِ قَالَ نَعَمْ صَلَّى
الْعِيدَ مِنْ أَوَّلِ النَّهَارِ ثُمَّ رَحَصَ فِي الْجَمْعَةِ .

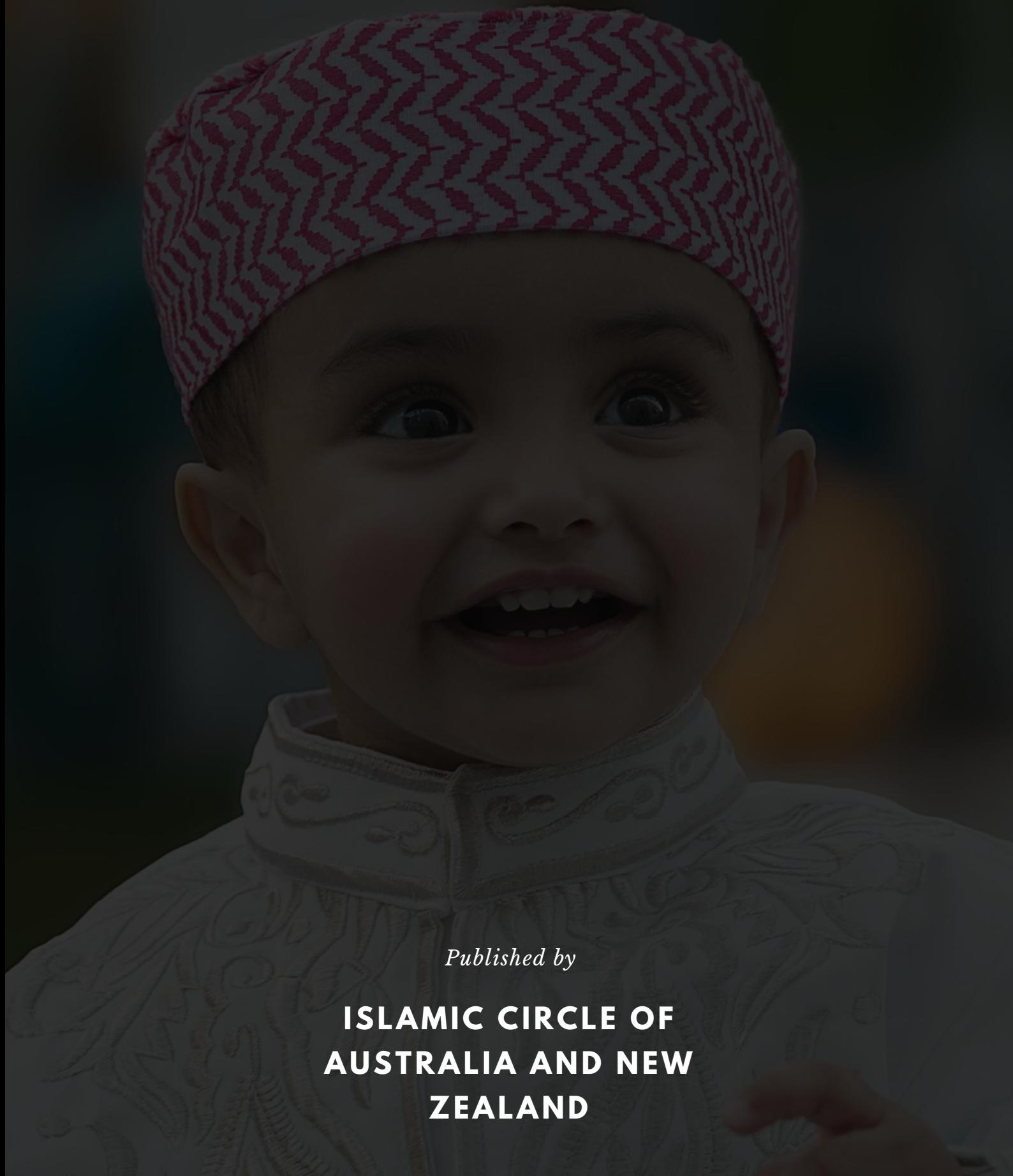
Reference: Sunan an-Nasa'i 1591 – Grade: Hassan

From the above, it is clear that if Jumuah and Eid coincide, rukhsah is available for the Jumuah prayer. However, there is no issue if the Imam wishes to offer both the congregations or if the people wish to attend both the congregations as we know from the hadith below that the two congregations did use to happen, however a concession was given for the Jumuah.

It was narrated that An-Nu'man bin Bashir said: "The Messenger of Allah (ﷺ) used to recite 'Glorify the name of your Lord, the Most High' and 'Has there come to you the narration of the overwhelming (i.e. the day of resurrection)?' in the Jumuah prayer, and sometimes 'Eid and jumu'ah would fall on the same day, and he would recite them in both 'Eid and jumu'ah prayer."

أَخْبَرَنَا مُحَمَّدُ بْنُ عَبْدِ الْأَعْلَى، قَالَ حَدَّثَنَا حَالِدٌ،
عَنْ شُعْبَةَ، أَنَّ إِبْرَاهِيمَ بْنَ مُحَمَّدَ بْنِ الْمُنْتَشِرِ،
أَخْبَرَهُ قَالَ سَمِعْتُ أَبِي يَحْيَى، عَنْ حَيْبِ بْنِ
سَالِمٍ، عَنِ النُّعْمَانِ بْنِ بَشِيرٍ، قَالَ كَانَ رَسُولُ اللهِ
صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ يَقْرَأُ فِي الْجَمْعَةِ { سَبِّحْ
اسْمَ رَبِّكَ الْأَعْلَى } وَ { هَلْ أَنَا كَحَدِيثُ الْعَاشِيَةِ
} وَرُبَّمَا اجْتَمَعَ الْعِيدُ وَالْجَمْعَةُ فَيَقْرَأُ إِلَيْهِمَا فِيهِمَا
جَمِيعًا .

Reference: Sunan Nasa'i Book 14, Hadith 1435 – Grade: Saheeh



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